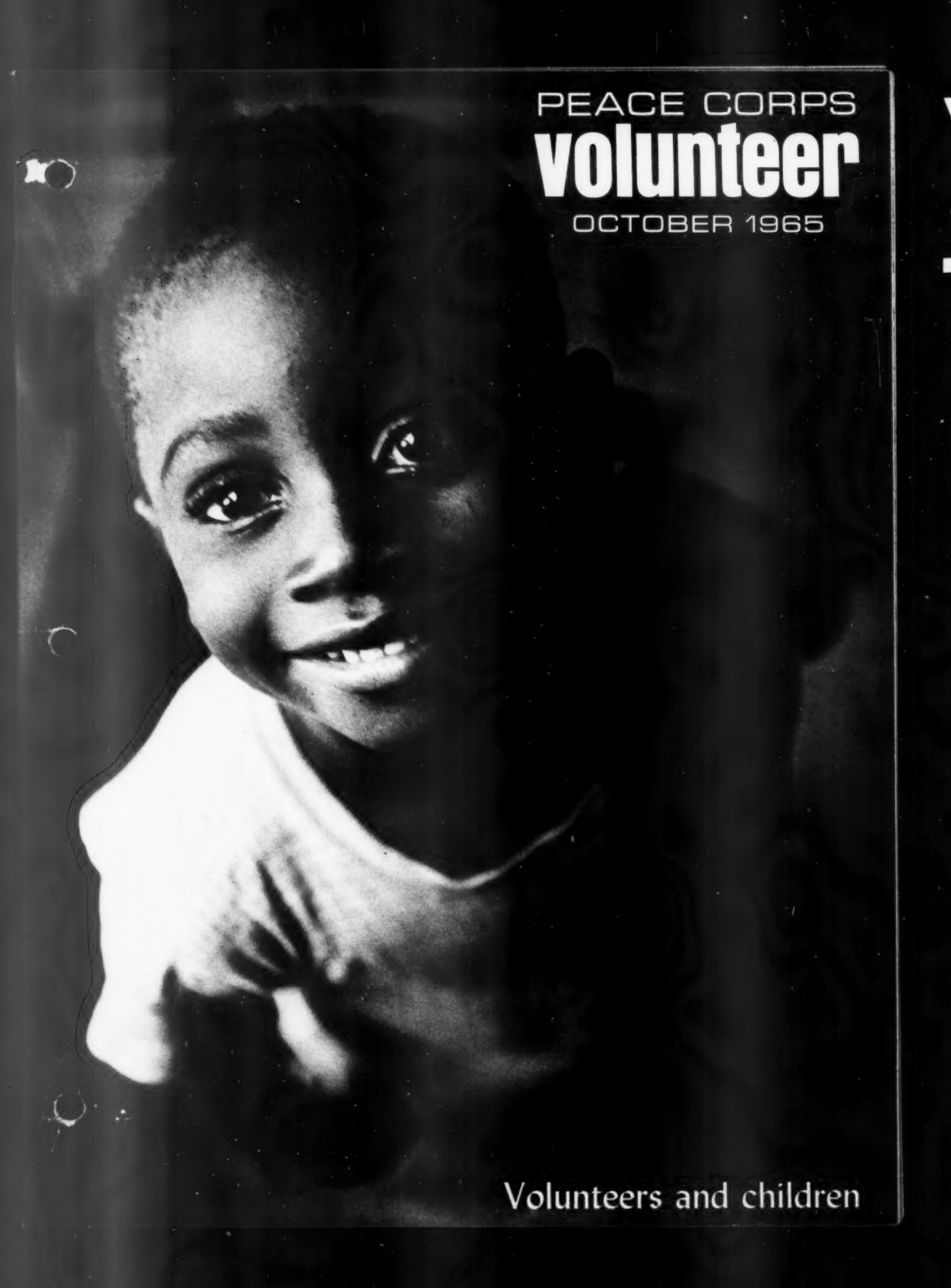


PEACE CORPS

volunteer

OCTOBER 1965

Volunteers and children

'America has forgotten to listen'

The article that follows was given as a speech to two groups of Volunteers in the Philippines during a conference held this summer at the termination of their service. The writer is a columnist for The Manila Times, *largest newspaper in the Philippines.* *(A section on Volunteers in the Philippines begins on page 11.)*

By Alfredo R. Roces

Manila

When the first group of Peace Corps Volunteers came to this country it was my good fortune to have an informal talk with them. The Volunteers had heard about the cultural research projects my brother Alejandro, who was then dean of arts and sciences [of the University of the Philippines], and I had initiated.

I recall a brief afternoon discussing with the Volunteers the problems we in the Philippines had trying to reestablish cultural identity with the past . . . to give new life to disembodied national ideals. We still are, as you by now know. We are searching for values and roots; we are looking for national purpose and goals.

That was the first and last time I had a dialogue with the Peace Corps until today. A Peace Corps group was coming in and asked my views; this Peace Corps group is leaving, and you ask my views. This is healthy . . . not my role in it, but this practice of *listening* that the Peace Corps has developed. It is refreshing, it is sound, it is wise.

'All voice and no ears'

If there has been any major error in U.S. policy of postwar years it has been failure to listen. In her zeal to preach freedom, America has forgotten to listen; in blaring out the voice of America it has ignored the ear of America.

In the process of evolution parts of the body no longer used deteriorate while those needed are accentuated. I am afraid this may happen to America, all voice and no ears.

I am happy that the Peace Corps makes a specific policy of listening. The freedom and dignity of man which we all uphold require a dialogue, not one-way traffic in ideas and feelings. The mind thrives when it receives, not just disgorges, opinions.

While I have not had any other contact with the Peace Corps as a group, or with its individuals in the field, I have learned something about one Peace Corps Volunteer. I cannot say I know him well; we had a few brief chats, he had pot-luck lunch at home once, he wrote me two or three letters. He was with the first group I met; he had studied sculpture, I think.

His name is Dave Szanton [New York City]; perhaps some of you know him. He had one of my colleagues explain to him the sports of *sipa* and *arnis* and how we were trying to revive these and introduce them into the physical-education program in the school, and towards the end of our meeting I brought out some Muslim artifacts. They were just a few modest implements used in Sulu carved out of coconut shell and hardwood. Szanton was interested.

Need for folk-art study

Since the group had asked for some guidance in the nature of aid they could provide during their tour of duty, I told them about the need for research and for the gathering of data and material on our fast-vanishing folk arts. They were vanishing faster than we in the art field had become aware of. As humble and as crude as folk-art items may be, they provide the fragments that may snap us out of our national amnesia. It has been the growing feeling today that though we have been made to blot out the memory of our past, we have it in our beings, in our traditions, and in our values. It is inescapably part of us. . . .

But I am digressing; I wanted to tell you about Szanton. After that talk I had dismissed the Peace Corps from my mind, not out of skepticism, but because we are all buried in tremendously fascinating work here. It was about a year later that I learned Dave had been stationed in Aklan, that during his vacation he had gone to Sulu to make a study for the Institute of Philippine Studies of the Ateneo University on the art of Sulu.

His work was later published. It is not the final study, it could not possibly be that comprehensive. But his spade work was magnificent and his initial task is a needed encouragement to other students. In fact, in a recent lecture on Muslim art the lecturer, Julian Dacanay, who studied the Bajaus, referred to Szanton's work.

Someone sent me a copy of a University of Chicago alumni magazine early this year because he thought an article there would interest me. It was by Szanton; he was now taking his Ph.D. at the University of Chicago. So he was back in the U.S., his Peace Corps Volunteer duty over. What he had written of his experience here interested me because it revealed insight I have found missing among most Americans in the Philippines. I quoted parts of what he said in my column and I will read them again to you.

Szanton wrote that the popular concept of the Peace Corps in the United States was that it was a means of sending young Americans abroad to help in the "modernization of the underdeveloped countries."

Said Szanton "The problem with this image is that most Americans tend to think of an 'underdeveloped' country as a *tabula rasa,* a nearly blank slate, in which modern (American) institutions need only be introduced, and that goodwill, hard work, and technical know-how will fast see it through to prosperity.

No 'tabula rasa'

"What we tend to forget is that these countries are 'underdeveloped' only in economic terms of our own peculiar form of economic organization. In fact, all the countries in which Volunteers are working have highly complex economic systems—they obviously could not have survived without them—as well as political, social, artistic, and religious traditions often considerably older and more firmly entrenched than our own.

"The community in which I worked —similar to those of innumerable other Volunteers—was an extremely complex aggregate of individuals, families, and larger groupings, each with its own interests to protect and advance, highly sophisticated in motivation and behavior, together creating

(Continued on back page)

TIME OUT FOR PLAY: Lawrence Dobson, a Volunteer from Seattle, wears white pajama-like attire characteristic of the Kampur region of India as he whirls with children. He is assigned to poultry-development project in Kampur.

'A Choice I Made'

"It may just be blind optimism, but actually I prefer blind optimism to blind pessimism. It's just a choice I make," a Volunteer says in a new Peace Corps film released last month.

The statement is made so casually an audience might easily miss it, except that the title of the film has been based upon it: "A Choice I Made."

Intended to be as honest a record as possible of the ways in which Volunteers react to their experience, the film, made on location in India, attempts to show how the inevitable frustrations of a different culture affect them.

The usual documentary narration has been avoided, and the only voices heard are those of the dozen or so Volunteers in the film; their comments have been strung together in a loose running commentary on their work in teaching, poultry projects, and nursing.

Background music is supplied by itinerant musicians in India.

A crew of three made the movie: David Gelman, Director of the Division of Special Projects and producer of the film; Pare Lorentz Jr., the director; and Paul Freundlich, the cameraman.

The crew travelled and lived with the Volunteers. In two months they shot 20,000 feet of film (about 10 hours) which was cut to 85 minutes and eventually down to 50 minutes, the present running time. The picture is in black and white, except for the last few minutes, shot in color.

Shown for the first time in September, "A Choice I Made" will be used for training projects as well as by the Division of Recruitment.

PEACE CORPS
volunteer
OCTOBER 1965

Volume III Number 12

Published monthly by the Division of Volunteer Support, Peace Corps, Washington, D. C. 20525.

Deane Wylie, editor; Pat Brown and Susan Murray, associate editors; Robin Schrage, editorial assistant; Paul Reed, art director.

ON THE COVER: Nigerian child (photo by Morton R. Engelberg). See pages 6-7 for a look at children around the world. Next month: Jamaica.

Six join N.A.C.

Six persons from the fields of business, literature, and education were appointed recently by President Johnson to the National Advisory Council of the Peace Corps.

The council is composed of 24 members drawn from a cross section of American life who advise the Peace Corps on long-range and overall policy. Chairman of the council is Vice President Hubert H. Humphrey.

The new members are:

- **John Diebold,** president of The Diebold Group, Inc., a New York international-management consulting firm which specializes in automation.
- **Saul Bellow,** winner of the National Institute of Arts and Letters Award in 1952, and the Friends of Literature Fiction Award in 1960, whose books include *The Adventures of Augie March, Herzog,* and *Henderson the Rain King.* Bellow is a professor at the University of Chicago.
- **Stanley A. Frankel,** vice president of the Ogden Corporation, a demolition, scrap metal, and manufacturing firm. Frankel was on the executive board of writers for the Stevenson presidential campaigns of 1952 and 1956, and held a similar post in the 1960 campaign of John F. Kennedy.
- **Lew R. Wasserman,** president of the Music Corporation of America, which produces and finances television productions.
- **Fred H. Harrington,** president of the University of Wisconsin.
- **David Riesman,** Henry Ford II professor of social science at Harvard University. He is the author of *The Lonely Crowd: A Study of the Changing American Character, Faces in the Crowd,* and *Individualism Reconsidered and Other Essays.*

The new appointees succeed six members who retired from the board last month: Palmer Hoyt, Franklin Murphy, Murray D. Lincoln, Mrs. E. Lee Ozbirn, Fred V. Heinkel, and James A. McCain.

Other members of the council are: Joseph A. Beirne, Harry Belafonte, Mrs. Janet Leigh Brandt, the Rev. John J. Considine, Arthur S. Flemming, J. Peter Grace, Mrs. Albert M. Greenfield, George H. Gribbin, C. J. Haggerty, Rabbi Benjamin M. Kahn, Mrs. Robert Kintner, Ralph Lazarus, Benjamin E. Mays, Donald A. Petrie, the Rev. James H. Robinson, Dr. David Rutstein, and Mrs. Harvey B. Schechter.

With success, less pay

In most businesses the better you do the more you earn, but in the Peace Corps success may mean a pay *cut*. Living allowances in many countries have been reduced as Volunteers have shown they could get along on less in their assignments.

The Peace Corps share of the average living allowance has been cut from $150 a month in fiscal year 1963, to $118 in 1964, $103 in 1965, and to $100 during the current fiscal year. Host-country contributions supplement the Peace Corps payment in seven nations.

Although part of the saving since 1963 has been a result of increased contributions by host countries, most of the saving has come from reductions in the amount required by the Volunteer "to live at a level similar to that of his counterpart, but sufficient to maintain health and effectiveness."

The living-allowance average should remain about the same during the 1967 fiscal year, although there will be adjustments within some countries. Increased contributions by host countries could also cut the figure.

In the past year living allowances were cut in 15 countries by as much as $35 a month (Uruguay), and raised in five. The Peace Corps staff in each country adjusts the living allowance to meet changing living costs.

These allowances now range from $46 a month for most Volunteers in Nepal to $190 a month for Volunteers in the Ivory Coast. Although living costs vary widely, living standards are generally similar for all Volunteers.

Niger, which in November, 1963, was paying the largest amount to Volunteers, $220 a month, has cut this to $150 a month.

Four host countries pay a portion of the living allowances for Volunteers —Ethiopia, Liberia, Tunisia, and Afghanistan.

Three African nations, Ghana, Kenya, and Uganda, pay the entire living allowances of Volunteers.

Many countries also provide housing for Volunteers, reducing living costs even more.

On the average, living allowances are lowest in Asia and the Near East, and highest in Africa. Inflation in South America has reduced the U.S. dollar cost of some living allowances, since with local inflation a dollar buys, for example, more pesos. Living allowances are paid in the local currency.

'Marco Polo Expedition' sets sail

Peace Corps Volunteers come home by many ways—by jet, scooter, train, freighter, motorcycle, passenger liner and bicycle. A dozen or so Malaysian Volunteers are trying another way—by sailboat, through the Indian Ocean and Mediterranean and across the Atlantic.

They expect to leave the Malaysian island of Penang at the end of October on their own 55-foot, three-masted sailboat, and hope to reach Miami by March. They had the Bermuda-rigged cruising sailboat built in a Penang boat yard. Besides sails, the "Penida" (for Penang and Florida) has a 62-horsepower British Thornycraft engine.

The only person on board with salt-water sailing experience will be the captain and chief investor in the trip, Robert Sherman. The 32-year-old Volunteer, from Freeport, Ill., is completing his third year as a heavy-equipment specialist supervising road building in Malaysia. He has been working with other crew members on navigation and boat-handling skills.

The boat and trip will cost about $25,000, most of which Sherman himself raised. The remainder will come from the $400 fare the others making the trip will pay.

The group, calling themselves the "Marco Polo Expedition," will round India, visit Red Sea and Mediterranean ports, West Africa, and the Caribbean. They will stop at such places as the Nicobar Islands, Colombo, Trivandrum, Socotra Island, Jidda, Tel Aviv, Crete, Naples, Valencia, Tangier, Casablanca, the Cape Verde Islands, Nassau, and San Juan before reaching Florida.

The basic design for the Penida by U.S. marine architect L. Francis Herreshoff, calls for a vessel sleeping six, but the boat has been built to accommodate the 12 or 15 persons expected to be on board during portions of the trip. All but one or two will be returning Volunteers.

Donald Mosley of Waco, Tex., will be first mate. Dick Dieffenderfer of Wildwood Crest, N.J., will be the ship safety officer. Dr. Norman Haug of Lakewood, Colo., will be the physician on board, and Judith Baxter of North Providence, R.I., will be the secretary and nurse.

The crew should be comfortable. The boat has a refrigerator, electric lights, a sitting-room library, and a shower. A prospectus for the trip encouraged passengers to take swimming suits, suntan lotion, diving masks, tape recorders, and popcorn poppers.

Chingal trees from the Malaysian jungle, of wood similar to oak, were used for the boat. The boat yard that built it specializes in sampans and fishing junks, Sherman says. The crew scouted Penang, Singapore, and smaller Malaysian ports for the Penida's sails, compass, galley, direction-finder and two-way radio.

Sherman graduated from Carthage (Ill.) College and worked with Warner Electric Brake and Clutch Co. in Beloit, Wis., before joining the Peace Corps.

He says he got the idea for the trip while visiting Tahiti on leave.

Rates cut for Volunteers

Several American-magazine publishers and a mail-order department store are offering their publications to Volunteers either free or at reduced costs.

Volunteers interested in obtaining copies or subscriptions of the publications listed below should write directly to the addresses given, indicating clearly they are Peace Corps Volunteers.

The magazines include:

- *Compost Science.* Free; Jerome Olds, Editor, Compost Science, Emmaus, Pa. 18049.
- *New Republic.* One year free, then special rate; Miss Bertha S. Lehman, Circulation Manager, The New Republic, 1244 19th St. N.W., Washington, D. C. 20006.
- *Newsweek.* $5 annual subscription; Newsweek International, 444 Madison Ave., New York, N. Y. 10022.
- *Reader's Digest.* Free; Fred Thompson, Reader's Digest, Pleasantville, N. Y. 10570.
- *Time.* Three months free, then special rate; James B. Boyce III, Asst. Circulation Director, Time-Life International, Rockefeller Center, New York, N. Y. 10020.

Sears, Roebuck & Co. is offering its catalog free to Volunteers. Write George J. Shoch, Sears, Roebuck & Co. Export Dept., Philadelphia, Pa. 19105.

No-allowance blues

The returning Volunteers most likely to suffer the Readjustment Allowance Blues—that is, a delay in payment of their readjustment allowance—are those flying directly to the U. S., says the Division of Volunteer Support, for their final checks cannot be issued until their termination papers (PC 440) reach Washington.

Volunteers who travel before returning to the U. S. generally receive their checks more quickly on their return, since their papers arrive before they do.

In any case, returned Volunteers should have their checks or know their status within three weeks after sending in their "Readjustment Allowance Address Card" (PC 31), says Mrs. Anna M. Hart, acting chief of the Volunteer Finance Branch.

When there are delays, an advance payment of a portion of the amount can often be made.

Processing time for checks for Volunteers returning early is between four and five weeks after termination; this is being shortened, however.

Volunteers completing service can get up to a third of their readjustment allowance overseas, along with the cash equivalent of their economy-class jet fare home. The remainder is sent to them when they return to the U. S. and send the address card to the Division of Volunteer Support (D.V.S.), Peace Corps, Washington, D. C. 20525. The address card is given to Volunteers when they terminate.

The no-fee passport of Volunteers should be sent to D.V.S. with the address card. Once cancelled, it can be returned to the Volunteer as a souvenir, if requested.

The readjustment allowance is $75 for each month of satisfactory service, $1800 after 24 months. From this is taken Federal income and Social Security taxes, life-insurance premiums (usually $1.25 a month) if elected, and allotments. Without allotments a Volunteer has between $1400 and $1500 after two years. The money is intended to help returned Volunteers during the transition from the Peace Corps to the next job or school.

Around the world in 18 days

Travel note from a Volunteer in Malaysia, as reported by *Pokok*$_2$:

"I've made arrangements to visit 76 countries in 2½ weeks, covering Asia, Europe, South America and Antarctica . . ."

Specialists offer technical help to Volunteers

A Volunteer in Ecuador said in a recent letter requesting technical assistance that he hoped to make headway among the young people in his area despite the "inertia of centuries of neglect." He wanted to know how to make vodka from local potatoes.

This and more conventional requests reach an organization called Volunteers for International Technical Assistance, Inc., usually known by its acronym, VITA, in Schenectady, N.Y., each month. VITA is an association of specialists who give free technical advice on projects improving the lives of people in developing areas.

VITA gives three kinds of help:

- Specific technical information.
- Project evaluation for feasibility.
- Development of a new product or process.

Peace Corps Volunteers provide the bulk of VITA's inquiries, but U.N. and A.I.D. personnel, educators, businessmen, and foreign-government officials also use the service.

The organization was established in 1960, after a group of General Electric Co. and Union College engineers decided it would be a way to share their technical knowledge with other nations. On VITA's roster there are now more than a thousand volunteers at 65 schools and 241 corporations.

VITA can also call on several professional societies, including the Institute of Food Technologists, for help.

A person asking for technical advice is put in touch with a specialist, who works on the problem in his spare time. There is no charge. Costs are met by contributions from individuals, foundations, and corporations.

VITA members have developed products such as a solar cooker, flashlight slide-projector, and a high-flow irrigation pump.

Reports of useful devices and projects have been compiled in a two-volume Village Technology Handbook. Free copies are available to Volunteers from Material Coordinator, Division of Volunteer Support, Peace Corps, Washington, D. C. 20525.

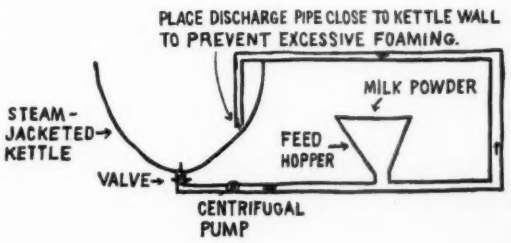
A new pamphlet describing VITA's operation is being sent to Peace Corps representatives, and a newsletter describing projects is available from VITA.

Requests for technical advice may be sent to:
VITA, Inc.
230 State St.
Schenectady, N.Y. 12305.

A similar group in Palo Alto, Calif., called Development and Technical Assistance (DATA) handles more requests for information than VITA (4400 in the last five years compared with 1200 for VITA) but does not do the project evaluation and product development that VITA can do when necessary.

DATA was set up in 1959, primarily for American missionaries, but since 1961, has welcomed requests from all Americans overseas. Peace Corps Volunteers account for about 20 per cent of the organization's traffic.

DATA's address is 437 California Ave., Palo Alto, Calif. 94306.



One example of VITA assistance is this milk-mixing system designed for operators of a school-lunch program. Before, with four men manually preparing 17,000 rations daily, milk was poorly mixed; new system gives 40,000 well-mixed rations.

India *Children near Calcutta stare at Americans.*

Children: the same 'pay' in many lands

One of the first and best-known Peace Corps advertisements featured the gentle irony of pictures that were captioned "First Class Travel," "Exotic Foods," and "Luxurious Living Accommodations," while showing something less than that. A fourth photo was labeled "With Pay" and showed smiling youngsters staring at the camera. The point was clear: whether the rate is 11 cents an hour (another famous ad) or $75 a month, one of the primary rewards of service comes from the associations Volunteers have with children—children as helpers, co-workers, pupils, or simply as friends. Here—as seen by Peace Corps photographers Paul Conklin (Colombia, Jamaica), Morton R. Engelberg (Nigeria), Philip Hardberger (India, Afghanistan), and Thomas S. Plaut (Thailand, Morocco)—are some of the children.

Nigeria *Contemplation.*

Afghanistan *Artisan.*

Thailand *"I'll not forget the children"—Anna, in "The King and I."*

Colombia *John Ward (Browning, Mont.) plays with Indian children.*

Morocco *Tangier youth.*

Jamaica *Phyllis Meagher (St. Louis) intrigues an audience with "The Curious Cow."*

'You're a Volunteer WHAT?'

By Magdalena Tapia

San José, Costa Rica

"You're a what?"

As you hear that familiar question again for the fifth time that day, you smile and start over again—"I'm a Peace Corps Volunteer secretary."

"But how can you be *both* a secretary and a Volunteer?"

By this time, you begin to wonder how you *can* be both.

The life of a Volunteer secretary is easy only in the fact that it is probably the most structured of all Peace Corps programs. Like secretaries around the globe, you work an eight-hour day, five days a week (unless that ten-page report you're typing just *has* to go in tonight's mail). During this eight-hour day your site is a Peace Corps office overseas, your *junta progresista*—the Peace Corps staff in that country. Your working tools are not a shovel nor an English teaching manual but a typewriter and a dictation pad.

You're a walking encyclopedia with ready answers to the countless number of questions asked by Volunteers and staff. You're an amateur psychiatrist listening to the problems of your fellow Volunteers. You're the local mailman stuffing envelopes with the latest memorandums from the staff or perhaps the latest issues of THE VOLUNTEER and *The New York Times* to Volunteers all over the country. You're a file and index clerk trying to keep that filing basket empty and all communications in order in the endless number of files that must be kept up-to-date. You're the office messenger girl running to the embassy or the local post office for the long-awaited letters from home.

If you have worked as a bilingual secretary before entering training, it certainly would be a blessing, for one of your many tasks is to arm yourself with a Spanish-English dictionary (if in Latin America as in my case) and *struggle* to answer the foreign correspondence that crosses your desk. These are but a few of the tasks that await a Volunteer secretary when she arrives at her site each morning.

As for any Volunteer, her first month overseas is perhaps the hardest. Along with the usual adjustment, come the puzzling glances when she enters a room with other Volunteers. She begins to wonder if her slip shows or maybe she forgot one earring. Then comes the night of the first party. Someone is sure to pull her aside and want to know why so-and-so left the country or exactly what's in his file. They'll be wondering if she has a tape recorder hidden in her purse. Will she tell the Director everything that's said? We'd better be careful and not say too much or let anything slip. After a month or two of being in the country, all this wears off and you stop checking in the mirror every morning to see if you really have two heads. Some Volunteers will always think of you as a staff member but to the majority of them, you're just another Volunteer in a new kind of program.

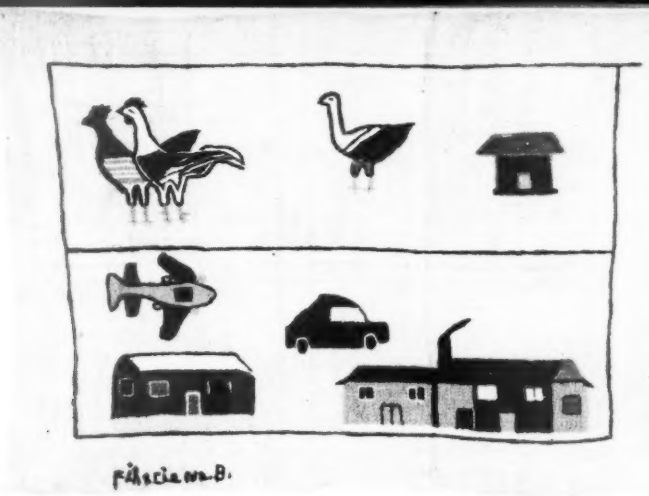
Like all Volunteers, we go through a training period. I trained with four other secretaries last summer at Georgetown University with a group of Volunteers who are now teaching in Colombia and Chile. Our training was almost the same as theirs—we also ran around the track (all the time wondering, "Just what are these Directors like, that we have to run a timed mile?" After all, how much running can you do in an office?). We participated in community-development projects so that we would be capable of undertaking such a project overseas if the opportunity arose.

Our area studies were somewhat different because we did not know where we would be stationed until the day before training ended. For the first few weeks of training, we all thought we were going to Chile and my roommate and I were beginning to wonder why they needed five secretaries in Chile. Our technical studies consisted of two weeks of instruction in teaching English as a foreign language and several weeks of orientation at the Peace Corps office in Washington, the last few weeks of which were spent performing secretarial duties in the Latin America Regional Office.

When I arrived overseas I was anxiously awaiting the day that I could start some type of community development or health project. However, I soon realized that all such projects are full-time jobs and that nights after work and Saturday afternoons and Sundays just wasn't enough time to do a satisfactory job and still fulfill my secretarial role. Yet, I wanted to do something during my non-office hours to feel more like a Volunteer. I have put my English-teaching practice to work and have started an English class comprised of a few neighborhood women three nights a week. In addition, I find that I have enough time to tutor a local student a couple of hours a week. Maybe this doesn't exactly fit the Peace Corps image but it's my way of fulfilling my role as one of those strange animals in that crazy new program — Peace Corps Volunteer secretary.

Magdalena Tapia (Los Angeles) attended the Metropolitan College of Business in Los Angeles. Assigned to San José, Costa Rica, she is one of 100 Volunteer secretaries now serving in 35 countries of Africa, Latin America, and Asia.

Volunteer secretaries pose by Peace Corps headquarters in Washington before departure to Latin American posts; 43 more prospective secretaries are training at George Washington University; the total in service will rise to as many as 200 this year.



THE VILLAGE AND THE CITY

The tapestries of Chijnaya

Brightly colored tapestries embroidered by Quechua Indian children in the Andes are becoming popular in the United States as decorative wall hangings, and are providing an economic asset to a developing Peruvian village.

The tapestries are the result of a project that began as a phase of development of arts and crafts in the resettlement community of Chijnaya, on the southern highlands of Peru near Lake Titicaca. Initiators of the project were two Peace Corps Volunteers, Robert Purser (Ellensburg, Wash.) and Ralph Bolton (Sheridan, Pa.).

Consisting of scenes embroidered in vividly colored alpaca yarn on a light-beige homespun cloth, the tapestries depict aspects of the world of the Quechua children. The designs are on rectangles of cloth ranging from 16 by 24 inches to 16 by 48 inches.

The tapestries were recently shown at the Department of State in Washington in an exhibit sponsored by the Peruvian Embassy and the Peace Corps. The show was the first stop in a two-year tour around the country arranged by the Smithsonian Institution.

U.S. gift and specialty shops are selling the tapestries at prices ranging from $8 to $18. The wall hangings, created by children from 6 to 18 years of age, first became popular in Cuzco and Lima and other South American markets. Orders began pouring into the community.

With the help of the Volunteers, the tapestries were sent to the U.S. and exhibited and sold in Boston, New York, and Washington galleries.

Before the founding of Chijnaya in the fall of 1963, after a disastrous flood of Lake Titicaca had destroyed former farmlands and homes, the Indian children had no time for leisure activities. They helped care for the few sheep and cattle their families owned, and worked alongside their parents in the fields bordering the lake.

The resettlement project, engineered by the Government of Peru and assisted by Volunteer Bolton, brought new patterns of living for the families who were relocated on a former 1200-acre hacienda. With the community's modern facilities, the women now had time from the labors of daily living to make a high-quality alpaca yarn (exported to the U.S. under the tradename "La Pushka," the Quechua word for "spindle"). And the children now had time for things like schooling, after farming innovations and the pooling of farm animals made their labor dispensable.

The idea for the tapestries came from Purser, who was living in Puno, a nearby city. The proposal was received cautiously by the children. Few of them had ever had the opportunity to even draw on paper. But several gave it a try. The results won large orders for more tapestries from markets in Lima. This challenged the children's "mine is no good" attitudes, and the project caught on rapidly.

Today, more than 200 children spend much of their spare time working on tapestries. A visitor to Chijnaya would find boys and girls sitting alone, quietly working over the squares of cloth. He would probably see groups of children huddling around a tapestry offering praise or criticism. The children have gained the professional confidence and dexterity of finger that sets artisans apart from others.

At first, the income from the tapestries was limited; it could only buy school supplies or perhaps some clothing. But in the past year the tapestries, together with the alpaca yarn made by the women of the village, have become the major part of the Chijnaya arts and crafts industry—an industry which is paying back to the Peruvian Government the funds used to found the community (an investment totaling some $200,000).

A promising outgrowth of the Chijnaya Project is the Andean Foundation—a private, nonprofit corporation dedicated to assisting self-supporting village development in rural areas of South America. Organized in March of this year by several persons interested in the Chijnaya program, the foundation is directed by Gordon Cloney, a former Peace Corps Latin America staff-member, and includes among its directors ex-Volunteer Bolton and several current Peace Corps staff-members.

Supported entirely from private sources, the foundation is at present marketing the Chijnaya products, returning all profit to support the project, and is seeking funds to underwrite several other Chijnaya-type programs in the Puno region.

—Readers interested in Chijnaya products or in supporting the foundation's program may obtain more information by writing to Gordon Cloney, Clifton, Va. 22024.—Ed.

POTATO PLANT

MY AFRICAN FATHER

By Gena Reisner

Woamé, Togo

As you enter Anthony's *boutique*, you run up against a triple image: Anthony pasted on the calendar, wearing a cowboy shirt; Anthony tacked to the shelves next to the sardines, wearing a cowboy shirt; and Anthony himself, wearing a French undershirt with a gaping hole over his "noble belly."

The radio blares Congolese dance music; and the farmers, smugglers, and traders of the village come in, shouting the long Ewé salutations, to buy three cigarettes or a beer bottle full of kerosene. Anthony greets you in Ewé and forces you to sit down. Sitting on a straight-backed chair in a room the size of a Ping-Pong table, you are at the hub of Woamé's night life and face-to-face with Woamé's unofficial chief.

My headmaster brought me to meet Anthony on my first night in Woamé. He sat in his salon, surrounded by a photo gallery of family, Jackie Kennedy, a Crossroads Africa group, and two former Volunteers, Peter Lefcourt (Flushing, N.Y.) and Sylvia Feinman (Bayside, N.Y.), and announced that from that moment on I was his daughter, and he was my African father. He talked about Peter and Sylvia and expressed the hope that I too would learn Ewé, sing Ewé folk-songs, eat fufu, gain weight, and spend every free moment with him. Then he taught me my first Ewé word: "wezo"—welcome.

The next morning, awakened by the strange sounds of my new world, I found two of his children at the door with bread, sugar, and oranges from his farm. My daughtership had begun. My African father immediately took charge of my life: blowing into my house with the force and energy of a tropical storm, he set his daughters to work cleaning it, picked up my empty kerosene can, and took me to market. He marched through the confusion of food, women, and children, holding Sylvia's marketbasket in one hand and dragging me by the other, loudly bargaining for tomatoes and onions and a chicken, and asking who had eggs to sell. After a dinner of fufu and oranges, I had my second lesson in Ewé; when I seemed to catch on quickly, he insisted that I learn the language so that I could teach it to all the New Yorkers who wanted to learn. After that he wasn't content unless every evening I stood at his side while he wrote my new words out in chalk on the counter of his *boutique*, then greeted each customer as he entered, running through my very limited repertoire of very simple Ewé (beyond which I never got.) Afterward we would sit for hours in his salon listening to music and talking about *"chez nous, ici, en Afrique,"* and *"chez vous, là-bas, en Amerique,"* or the Kennedys, or Sylvia and Peter, or his family and my family; then he would walk me home and once in my house, ask the price, use, and operation of everything he saw, and check to see that my refrigerator was still running and that I wasn't about to run out of kerosene. His daughters taught me to wrap a *pagne* and put earrings in my newly pierced ears; he explained to me the Ewé philosophy of life, and the whole family taught me to sing Ewé hymns, to cook Togolese food, and to raise my dog.

Having known Americans since 1960, when Crossroads Africa started a school in Woamé, Anthony always knew what sort of thing I would be interested in buying or seeing. One day, when several Peace Corps Volunteers were visiting me in Woamé and being entertained by Anthony in his salon, he invited us all to a big funeral celebration to take place the following Saturday night in Klo-mayondi, on the Ghana border.

Anthony had told the family in Klo-mayondi that we were coming, and there was a long table set up for us under a canopy in full view of the dancers and the band. At Anthony's insistence we had brought tape recorders and cameras, and we sat at the table with our equipment in front of us like a news team. Anthony kept jealous guard over us lest someone get too near his Americans. With the drums playing a hypnotic rhythm and the Togo gin flowing freely, Anthony told us when to record and when to take pictures, taught us the dance which everyone was doing, and took each of us around the dance floor, displaying our mastery of the dance and calling for everyone to look. When two of us disappeared into the crowd of dancers he found us and angrily dragged us back to our table, commanding us to stay there; after all, we were *his* Americans.

My tape recorder was the center of many of my experiences with Anthony. When I first arrived, I made a recording of him singing folk songs and greeting my family; and until I finally sent the tape home in self-defense, he made me play it for him at least twice a night. From the moment he heard his voice on that machine, Anthony and my tape recorder were inseparable. One Sunday, as Steffi Handelman (Farmingdale, N.Y.) and I were peacefully drinking coffee and discussing what a pleasantly tranquil weekend it had been so far, Anthony appeared and pulled us and my tape recorder off to the village square where a dance was about to begin. I turned on the tape recorder for him; he pushed us into the highlife line and began to narrate the events of the dance. On that tape you can hear, dimly, the deafening drums with their highlife beat, but very clearly above that you can hear Anthony crying over and over:

"Mlle. Gena is dancing! All the people are clapping! She is dancing as well as a Togolese! She is dancing better than a Togolese! The women are praising her; they are throwing powder on her! Here comes Mlle. Steffi! She is dancing also! All the people are clapping for her! She is dancing too well! Everyone is so content! Here comes Mlle. Sylvia—er—Gena again! She is dancing! A woman is throwing a *pagne* over her shoulders! . . ." We danced, and Anthony yelled into the microphone until the tape ran out and the sun set, then we went back to my house and heard the tape played through two times. Mindful of past experience, I sent the tape home the next day.

Peace Corps Volunteer Gena Reisner (Woodbury, N.Y.) has served in Togo since September, 1964. She attended Mount Holyoke College, South Hadley, Mass., until 1962, and then Barnard College, New York City, where she received a B.A. in English.

Anthony with Gena Reisner

The Philippines

Emphasis is on education

By Maurice D. Bean

Manila

The bulk of the Peace Corps program in the Philippines is in education, although we are also engaged in other work.

The reason for this emphasis is that the Bureau of Public Schools has recognized there is a serious gap between the economic growth of the Philippines and its educational growth, and has asked Peace Corps to assist in bridging that gap.

Neither the bureau nor the Peace Corps in the Philippines thinks the job can be done alone, or overnight, but we are convinced that the Peace Corps can assist the Bureau in making significant strides.

The basic method of operating involves a concept which we call "coteaching." Essentially it is a relationship in which one or more Volunteers working with one or more Filipinos in an educational situation plan, teach, and evaluate together. We work in three main subject areas—English, science, and math—in schools at three levels—elementary, secondary, and teacher training. Volunteers are also assigned to divisional education offices, and regional in-service teacher-training centers. Some Volunteers also conduct seminars for the Bureau of Public Schools, or conduct evening and weekend workshops for teachers. Several write education pages for their local newspapers, or broadcast radio and television programs.

Peace Corps teachers have not always been so closely involved in their schools in the Philippines. When the first group of Volunteers arrived in October, 1961, there was very little understanding on the part of the Americans or Filipinos as to just what Volunteers' capacities were.

The Volunteers were called "educational aides," but there was no clear definition of how they fitted into the school system. This was serious because the school system is organized along lines that demand definition of everyone's role. Persons with undefined or ill-defined roles find it almost impossible to function within the school system.

The result was that this program during its early phase experienced almost every difficulty that Peace Corps has ever faced in the field. This is not a reflection on the Volunteers or staff members who served at that time. They helped us find solutions to many

A country of 7000 islands

The Republic of the Philippines occupies an archipelago of more than 7000 islands, of which 4000 are unnamed, and only about 400 inhabited. The country covers an area of 115,600 square miles, or about the size of Arizona. Its location in the southwest Pacific off southeast Asia puts the Philippines in a strategic position in world affairs: Formosa lies some 235 miles north of Luzon; Hong Kong and the Chinese mainland some 520 miles northwest, and Vietnam, some 700 miles west. The Malaysian states of Sabah and Sarawak lie to the southwest beyond the Sulu Sea, and the islands of Indonesia lie to the south beyond the Celebes Sea.

The country has a rapidly expanding population. In 1948 the number was 19,234,182; by 1964 it had grown to an estimated 31,261,000. Minority groups include some half-million Chinese, and a smaller number of Europeans and Americans.

Most Filipinos are of the Malay race. Still surviving are isolated groups representing early epochs of Malayan culture, such as the Igorots and the Ifugaos of Mountain Province. First Europeans to visit the islands were the men of Magellan's round-the-world expedition, which arrived in 1521. Magellan landed on Cebu island in the Visayas, converted the chief of Cebu to Christianity, then made the mistake of helping the chief in a war against his enemies. Magellan was cut down by sword on April 27, 1521, on Mactan Island, just off Cebu. Today, not far from the spot where he was killed, a luxury hotel bears his name.

Independence movement

Today 86 per cent of the population is Roman Catholic, making the Philippines the only Christian nation in its part of the world. Significant religious minorities include the Muslims in the south; the Aglipayans (members of the Philippine Independent Church), and some three million other Christians.

The movement for independence, led by Emilio Aguinaldo (1869-1964), began before the U.S. acquired the Philippines in 1898 following the Spanish-American War.

The bloody Filipino-American War ensued, lasting for nearly two and a half years and taking the lives of some 20,000 Filipino fighters and an estimated 200,000 civilians. More than 4000 American soldiers were killed.

American civil government was inaugurated in 1901, with William Howard Taft as the first governor. Hundreds of American teachers sent to the Philippines beginning in 1901 (see the article by John Noffsinger on page 22) established the country's first public-school system. Schools today from grade three on are conducted in English, although most Filipinos use Malayo-Polynesian dialects as their native tongue. It has been estimated that as many as 90 different dialects exist in the country, making up 11 major language groupings. In 1946 the Philippine Government made Tagalog, the dialect spoken in the Manila region, the basis for a "national language" called Pilipino.

Wartime destruction

The Commonwealth of the Philippines was formed in 1935, giving the country virtual self-government; independence from the U.S. was promised in 10 years. Japanese occupation from 1942-45 destroyed much of the country's resources and brought death to thousands of Filipinos. At the war's end most of Manila was rubble, and it was termed, along with Warsaw, the worst-damaged city of the war. Independence was granted on July 4, 1946.

The archipelago is plagued by natural disasters in the form of earthquakes, typhoons, and volcanic eruptions. Most recent disaster was the eruption last month of low (under 1000 feet) Mt. Taal, 35 miles southwest of Manila.

Philippine export income comes mostly from coconuts (coconut oil and copra), sugar cane, abaca (Manila hemp), and pineapples, and from cabinet and construction woods of several varieties. Forests cover 60 per cent of the land area. Gold has been mined for centuries in the Philippines, chiefly on Luzon and Masbate, and the islands are rich in mineral resources. Fish and rice are the staple foods.

problems. They helped us define the area within the education system to which we could make our maximum contribution and found ways to deal with many of the original frustrations. This made the present program possible.

With the arrival of Group 15 in September we launched an activity with the Bureau of Vocational Education similar to our work with the Bureau of Public Schools. Twenty-four Volunteers will work in selected vocational high schools to assist in the teaching of English, science, and mathematics. This activity initially will be limited to high schools.

As the accompanying stories indicate, Volunteers are not limited to educational activities. While the majority of our organized program activity has been in education, Volunteers have also been involved in community development, working with the office of the Presidential Assistant on Community Development (P.A.C.D.) to help the *barrio* or rural dwellers to raise their standard of living through self-help and modern techniques of agriculture, health and sanitation, and home industry.

Our original activity involved some 22 Volunteers serving as *barrio* development workers in selected com-

At a recent science curriculum workshop
kato, Minn.), Kathy Butts Robinson (Pull-

Standard garb for young children in the provinces is an undershirt; a benign climate makes more clothing unnecessary, simplifies toilet training.

in Quezon City (from left in foreground) Volunteers Sally Nyquist (Coman, Wash.), John Teamer (Memphis) work with Filipino co-teachers.

munities in Mindanao. Experience in this project showed that *barrio*-development work did not provide for the best utilization of Volunteers, but suggested that Volunteers could work effectively with P.A.C.D. in other roles.

Therefore, a second-phase community-development program is being started in which Volunteers will work on teams with Filipino community-development workers in *barrios*.

We also anticipate working with the Philippine Rural Reconstruction Movement, a nonprofit organization that feels community development cannot be left to government alone—that the private sector of the economy can also help.

At the suggestion of Filipino organizations, we are also exploring the possibility of working with mentally-retarded and physically-handicapped children, the Commission on National Integration, and the Department of Health in its malaria-eradication efforts.

Volunteers are also active in other areas not a part of the formal programs, such as drama, music, sports, youth groups, community organizations, camping, and so forth.

One such activity, Camp Brotherhood, has become a major summer project. It was originated in the summer of 1962 by a group of Peace Corps Volunteers working with Filipino community leaders, and now is a summer camp for outstanding high-school boys. During the past summer season approximately 300 boys between the ages of 12 and 18 attended.

As hoped, Filipinos are taking over operation of the camp. We look forward to seeing Camp Brotherhood become a national organization sponsoring camps on all of the major islands of the country.

Maurice D. Bean was appointed Peace Corps Representative in the Philippines in June, 1964. He came to the Peace Corps in 1961, serving first on the staff and then as Deputy Director of the Far East Regional Office. He served in Thailand and Indonesia with U. S. foreign-aid missions before joining the Peace Corps staff. A native of Gary, Ind., Bean, 36, holds an undergraduate degree from Howard University, granted in 1950, and an M.A. in social work and technical assistance from Haverford (Pa.) College, given in 1954. He is married and has two children.

Co-teaching: watch and learn

By Robert Wernet

Manila

The major emphasis in the Philippine project is on education, and for the most part the Filipino teacher is the focal point of the effort.

For the past three years Volunteers have been working directly with Filipino teachers in elementary, secondary, and teacher-training (normal) schools throughout the country as co-teachers.

The co-teaching approach can rightly be called the essence of the project. Most of the Volunteers who are teaching here are co-teachers whose job it is to help inform the Filipino teachers of improved methods and source materials, and to furnish additional content matter to increase the teacher's ability to stimulate her student.

The term "co-teacher" denotes partnership, and as such suggests properly that a dialogue exists between the Volunteer and his Filipino counterpart. It is precisely within the area of this dialogue that, in the Volunteers' eyes, at least, either success or failure comes about.

The approach of the Volunteer and his co-teacher is simple, sometimes tedious, and potentially very effective.

The Volunteer teaches a class or two, with the Philippine co-teacher as an observer. Then he sits in on some of the Filipino's classes, preferably based on the same material. Then the two discuss what they have observed.

This is a dialogue from which both teachers can profit. Hopefully, the Volunteer learns ways to communicate with his co-teacher, and the Filipino learns something new about teaching. Then the pair work out lesson plans for the next day's classes.

In preparation for co-teaching, the Volunteers are trained in English, science or math, or all three. After a period of in-country training, with staff members and older Volunteers, Volunteers are assigned to an elementary, secondary, or teacher-training school. Most go to elementary schools. In most instances the school principal selects the Volunteer's co-teacher.

Aside from co-teaching, most Volunteers have sole responsibility over some classes. This has not always been true: few Volunteers taught classes of their own before last year. There is a teacher surplus in the Philippines, particularly in the cities, and it was felt at first that there would be opposition to giving classes to Peace Corps teachers.

Then the Bureau of Public Schools and the Peace Corps decided that Volunteers would be more effective in their co-teaching roles if they had their own classes, that Filipino teachers would respect Volunteers' advice more if the Volunteers were teaching too.

The co-teaching approach varies according to the subject being taught. In science and math teaching the Volunteer and co-teacher deal primarily with content, for Filipino teachers often lack knowledge of new developments in these subjects. Few Filipino teachers have had a chance yet to study "new math," for example.

In English instruction, the Volunteer co-teacher mainly helps with teaching methods, for most Filipino English teachers already know an amazing amount *about* English.

There are frustrations in co-teaching. The most frequent complaint of Volunteers is that the Filipino teachers are reluctant to change traditional methods of teaching. The Filipinos, on the other hand, may feel that Volunteer teachers are too aggressive, too inexperienced, too hasty in proposing change.

To an eager, enthusiastic Volunteer the calm and patience of a Filipino co-teacher can be discouraging. This attitude, though, once recognized and accepted by the Volunteer, can create a relaxed and very effective atmosphere in which to operate. Success generally depends on the Volunteer's

Cathee Robb (Phila.) works with one of home in Lapu Lapu City, Cebu, where she

Pupils in Cagayan, on Mindanao, work with Cuisenairre rods used in teaching elementary math, applying techniques introduced by Volunteer math teachers.

As her co-teacher watches, Becky Rollins (La Junta, Colo.) conducts a fourth-grade English class at the central school on Mactan Island, off Cebu.

her co-teachers on a lesson plan at her
teaches science in an elementary school.

willingness to gear himself down, and the Filipino's willingness to try new ways of teaching.

The result can be a better Filipino teacher, a wiser American, and better educated students.

Robert Wernet (Denver, Colo.) received a B.A. in English literature in June, 1964, from Regis College, Denver.

Old cultures pose problem for land in flux

By Roger and Ellen Watson

Manila

The Philippines is not a homogeneous nation, though the majority of the islands' 31 million people are of the Indo-Malay race and follow the Catholic faith. There exists, often in isolated regions, more than three million people of other races or religions.

In Mindanao there are one and a half million Muslim Filipinos, completely apart—in Christian Filipino eyes—from the mainstream of national life. Elsewhere, on most inhabited islands, are pagan groups of a few families or many thousands. Some of these groups are Negrito or Papuan racial types; some are Indo-Malay; a few possess Caucasian characteristics. Nearly all retain age-old cultures and styles of living.

In 1957 a Commission on National Integration (C.N.I.) was created by the Philippine Government, charged with responsibility for the integration of these cultural minorities into the body politic of the country.

In October, 1964, this agency asked the Peace Corps for help. The project seemed to be a challenging one that would contribute to the development of the country in an important area, by helping to bring about the peaceful integration of a potentially useful portion of the population. If the project was successful, it might by its own simplicity encourage other Filipinos to support it too.

First, however, the Peace Corps had to learn more about these cultural minorities and the C.N.I.

As it happened we were available, having just extended for a third year after teaching for two in the elementary school of a small *barrio* in Mindanao.

Since last November we have visited tribes of a racial group generally classed as Negrito, in six provinces in central Luzon, to find ways the Peace Corps might work with C.N.I. to help the minority groups. We have learned a lot about the problems and ways of life of these people.

A description of one encounter might serve to illustrate our experiences:

After a five-hour jeep ride from Manila, and a four-hour hike, we arrived in Limutan Valley, 30 miles east of the capital. Here, in the heart of a rain forest, was the home of a group of people called Dumagat.

"Dumagat" is a Filipino word meaning "people of the sea," an apt term for these former coastal dwellers. They fled from Spanish slave merchants and the more aggressive Tagalog tribes centuries before. Their refuge was the dense jungle of the Sierra Madre Mountains in Quezon Province. Here they remain relatively unchanged to this day.

It is only recently, because of the encroaching farms of the lowlands, that the Dumagat, or Agta, as they call themselves, are beginning to feel the confinement of their self-imposed imprisonment.

In the past, with each new thrust of the lowlanders, the Dumagat were able to retreat further into the forest. There, wild game and roots could fill their needs from one skimpy harvest to the next. The nomadic cut-and-burn agriculture which they practice is barely sufficient to meet their food needs at times, for they have been

slow to adjust to ways of farming more advanced than simple hand cultivation. Now, however, the outside world is closing in. The forest is disappearing and few wild deer or boar are to be found in the diminishing wilderness.

As we came down out of the thickly forested ridge which bounds Limutan on the west, we could see evidence of the Agta people. Here and there on the hillside, etched against the brilliant greens of the jungle, were ravaged, black areas newly burned over to permit planting. Here the Agta would stay only long enough to plant one or two crops of corn and camote before moving. Lacking plows, they are unable to cultivate this land after one or two harvests.

On the rocky banks of the Limutan River, running clear and cold from the mountains, were three small huts, with six or eight posts and a roof of Pandanus leaf, a broad fan-like plant which grows wild in the tropics. The bare ground formed the floor and the the sides were open. Seated in the shade of one of these huts was a grizzled old man. He was robust and the respect others showed toward him indicated he might be the leader of this group. He wore only a simple loin cloth and his possessions were few: spear, bow and arrow, and betelnut box. However, he had great dignity and, through an interpreter, welcomed us and related some facts of his life.

He said he could not remember his name, for that is something given at birth and rarely used by his people. Nor could he remember his age. His family had been the first to settle in Limutan Valley when he was a small boy. His life since then had not changed much, for nomadic agriculture and wild game and plants were still important for survival. He was married and had teenage children when the Spanish forces were defeated in Manila Bay (1898), and most of the people of the valley, nearly 50 families, were in some way related to him.

Roger Watson with Dumagat men and boys
Filipino minority groups with the Philippine

A Dumagat man wears ornaments made from dried tree bark and seed pods —now purely decorative but formerly used in tribe's head-hunting rites.

He could even remember when they took the heads of the few Spanish soldiers who ventured into the valley seeking gold or slaves. During World War II American soldiers encouraged his people to resist the Japanese forces which were in the area. Now, however, the Dumagat are a peaceful people.

At the southern end of the valley a struggle of a different kind was building. There lowland settlers were beginning to claim land and establish farms. The old man spoke disparagingly of their ways and of their desire to clear the area of trees. To him this was an affront to the Dumagat god of the forest.

Evidently his criticism of the settlers was more an ode to the past than any real antipathy toward their way of life, for he admitted that life as he had known it was hard.

Luckily for him and for his people, though, there was living in the valley

boys; he and his wife visited several
pine Commission on National Integration.

a man who was trying to help them bridge the chasm between the past and present. This was the son of a lowland father and a Dumagat mother. Because he had married a pure Dumagat woman from Limutan and had settled there, he was accepted as one of the group. More important, he knew how to plow land and work it so that one could live there permanently, and he was sharing this knowledge with his neighbors.

The C.N.I., recognizing this man's potential, supplied him with a carabao and plow, and with these tools he now serves as a demonstration farmer. Some of the men of the valley, including one of the old man's sons, have begun to follow his lead.

However, establishing permanent farms is not the end point of development. To understand titles, so he can hold his land, he must learn to read and write. To benefit from the land now legally his he must learn when and how to plant certain crops, and how to market his goods. And, in order that this growth and improvement not go in vain, he must learn modern health and sanitation methods.

These problems, of course, are not confined to the Dumagat. Many other cultural groups, most of them with much more complex and sophisticated societies, face the same frustrations. But the conditions are not impossible to cope with. Here in its rawest form is community development through basic education.

Peace Corps involvement will probably take the form of furnishing field workers who will teach basic literacy in the dialects, and teach basic agriculture and health. The commission has also asked for assistance in an anthropological census of the non-Christian groups, which in addition to a mere head count would involve recording the languages and obtaining fairly extensive social and cultural information.

Until the Peace Corps can determine what kind of qualifications and training are desirable for this kind of a project, Volunteers who have extended will be the primary source of field workers.

The first Volunteer who will work in this field is Mike Davidson, a Group 11 Volunteer who has extended. He formerly taught at Pangasinan Normal School in Bayambang. He will spend a month or so with the Hanunoo, a mountain tribe in Mindoro Oriental, then will undergo further training in rural-development work at the training center of the Philippine Rural Reconstruction Movement in the province of Nueva Ecija. After this training period, he will return to the Hanunoo.

Volunteers Roger Watson (Levittown, Pa.) and Ellen Hein (New London, N.H.) were married in May, 1963, in the Philippines. Watson has a B.A. in philosophy and English from Union College, Barbourville, Ky. His wife has a B.A. in sociology from the University of New Hampshire. Both are now working with the Philippines Commission on National Integration.

Ellen Watson, wearing lipguard for protection against sun, takes excursion up the Anibawan River on Polillo Island in search of Negrito groups.

At Culion, search goes on for leper cure

By Ronald Chapman

Ilagan, Isabela

Leprosy is one of the world's most dreaded diseases. Since biblical times man has had a fear of those who were "unclean," and required lepers to live apart from their neighbors. A cure for leprosy has not yet been found, but the search goes on.

The U. S. Government opened Culion Leper Colony in 1906 as a model sanitarium for research. The colony is on an island in the Calamian group, south of Mindoro in the province of Palawan.

This is the second year that a Peace Corps team has worked at Culion.

Nine Volunteers including myself lived there four weeks this summer teaching English, science, mathematics, physics, typing, and gardening. There was also time for basketball, softball, and group singing.

The colony, at the base of a church, looks very much like an ordinary *barrio*. Uninfected persons live in another *barrio* called Balala.

Inland, at Patag, is a 500-acre rehabilitation area. Here discharged patients without deformities who want to work are given land to cultivate.

The Philippine Government supplies some food since most of the lepers are unable to work. The waters around Culion are rich fishing grounds, so fish is an important part of the daily diet. But food is a constant problem because the soil is poor.

The Charity of St. Paul de Chartres operates dormitories for boys and girls, a kindergarten, elementary and secondary school, and a nursery, where newly-born children are separated from their mothers to insure that they will not become contaminated with the disease. Because of a lack of facilities and financial resources, only a small number of the colony's children can be helped. The others must stay with their parents or relatives, running the risk of eventually contracting the disease.

The Peace Corps Volunteers were impressed by the spirit of the men and women who had leprosy, but it was the children of Culion, as lively and beautiful as any in the Philippines, who commanded our attention. How many of them already had leprosy? What kind of life did they have to look forward to?

We taught them and played with them. In return they made us their brothers and sisters. It is them we remember best—the children of Culion.

Ronald Chapman (Glendale, Calif.) received a B.A. in speech from Los Angeles State College in 1963. He was born in England, served in the Royal Air Force, and was a reporter for the Glasgow Daily Scotsman. *He came to the U. S. in 1952 and while serving in the U. S. Army became a naturalized citizen. He is now teaching at Isabela High School, Ilagan, Isabela, in northern Luzon.*

Children of patients at the Culion Leper Colony (story above) pose with a priest who serves the colony. For two summers Volunteers have conducted education-recreation programs at the colony, working mostly with the children.

Barbara Walsh (Red Hook, N. Y.) and a Filipino teacher from her school in Laoag, on Luzon, perform a Visayan folkdance before a crowd at a fair.

Ron Chapman stands with two girls, children of patients at the Culion Leper Colony. Colony buildings can be seen in the background.

'They are not as ascetic as they thought'

By Charles Kratz

Manila

Trying to describe living conditions of Volunteers in the Philippines is like trying to describe snowflakes—no two are alike.

A roof is about the only thing that Volunteers' living arrangements have in common, and even these range from nipa thatch to Spanish tile.

Volunteers live with Filipino families, with other Volunteers, or alone. They live in houses, apartments, and dormitories. A Volunteer may have a four-room house to himself or only half a room. His house may be made out of bamboo and nipa, wood, concrete or cement block, or a combination of these.

Bob Wise (Narberth, Pa.) and Barry Parks (Mason City, Iowa) shared an apartment in Paco, Manila, with running water, electricity, a flush toilet, window screens, a fan, and even a refrigerator.

Ralph and Elinor Foulke (Hillsdale, Mich.) built their own bamboo and nipa house with fellow teachers. They had electricity but no running water. One special comfort they claimed was an ice chest. They lived in Barotac Nuevo, Iloilo, Panay.

George Ricketts (Park Ridge, Ill.) lives with a well-to-do family in Santa Cruz, Laguna, Luzon, and has television.

Gerry and Suzanne Hanberry (Denmark, S. C.) are proud that their wooden house in Malaybalay, Bukidnon, Mindanao, has an indoor john (bucket-flush type).

After a few months in a *barrio* many Volunteers find they are not as ascetic as they had thought, and are grateful for small comforts, and an occasional trip to Manila, Baguio,

Ron Wilcox (Birmingham, Mich.) learns weaving techniques of the Igorot people of Mountain Province, Luzon; he teaches elementary-school science.

During a Shakespeare festival at the University of the [illegible]ratz "A Midsummer Night's Dream." In story below

Davao, Zamboanga, or smaller cities nearby.

One of the real pleasures of such a trip is a hot shower. Another is food. Manila, for example, has many restaurants serving American and European food. An occasional steak makes the Volunteer's usual diet of fish and rice, pork and rice, or just rice and rice more bearable.

Cooking arrangements and facilities vary almost as much as housing for Philippines Volunteers. Those who live with families, of course, eat with them. Others cook for themselves, have a houseboy or maid who cooks or helps, or eat in restaurants.

Few Volunteers have access to a refrigerator or an oven. Cooking is usually done on one- or two-burner kerosene stoves or hotplates. Some Volunteers have made ovens from five-gallon kerosene cans. These fit on kerosene burners and can be used to bake the potatoes found in many parts of the Philippines.

If he can justify his need for it, a Volunteer is issued a bicycle, typewriter, battery-operated tape recorder, or *Encyclopaedia Britannica*.

Swimming is excellent in many parts of the islands, and is especially popular with most Volunteers. There is plenty of surf on the Pacific east shores. The western shores on the China Sea have some beautiful white sand beaches and coral reefs that are exciting to explore with a face mask.

There is also fresh-water swimming in a few places. Los Banos has many hot-spring swimming pools, and the pool at the University of the Philippines in Dilliman, Quezon City, is open to Volunteers. Swimming in lakes and rivers is discouraged, for they are often contaminated with the parasites that cause schistosomiasis.

Though some Volunteers like to brag that they put in a hundred hours a week on their jobs, most have plenty of leisure time.

This can be a problem in the *barrio* where there are often only limited ways of passing time—especially for girls and especially after dark. Reading, even if by kerosene lantern, is the major leisure activity of most Volunteers. Many read their way through the Peace Corps booklocker and then through vast quantities of the wares of Alemar's or Erewhon bookstores in Manila.

Social activities also occupy a great deal of time. In the *barrio*, these are often limited to fiestas, school functions, family parties, and visits. Dating between Volunteers or between Volunteers and Filipinos is common in the cities but rare in the rural areas. Rural Filipinos don't understand casual dating.

Many Volunteers take part in sports, but here too girls in rural areas are handicapped, for in the Philippines, women are not expected to be active. Because of this and the starchy diet most Peace Corps girls gain weight.

Bicycling, hiking, and tennis, though ranking far behind swimming, are also popular with Volunteers. Many also play basketball, organized or unorganized.

Bowling alleys abound—though they are of the type known in the States as tenpins, with small balls and pins. Pool halls are also common. Many theaters show American movies, but

Philippines, Chuck Kratz takes the part of Theseus in d[illegible]bes Volunteer housing and leisure activities.

David Povey (Portland, Ore.) leaves his house for school on Sanga Sanga Island, Sulu Archipelago; he and wife Glen are parents of a daughter born last year.

there is also a good supply of "Filipino Westerns."

For entertainment, Manila is a big attraction. Nightclubs feature American and Spanish music. There are many concerts. In one recent week the Manila Symphony Orchestra presented a program of Shostakovich, Saint-Saëns, and Wagner; the Yale Glee Club appeared, and a *rondalla* (Filipino orchestra) performed the works of a contemporary Filipino composer—all in the same auditorium.

Charles Kratz (Albany, Calif.) taught English and social-studies courses at the University of the Philippines campus in Los Banos and edited Ang Boluntaryo, *published by Volunteers in the Philippines; he recently completed service. Before joining the Peace Corps he served in the U. S. Air Force and was an English instructor at Oregon State University. He earned a B.A. in journalism at Fresno (Calif.) State College in 1959, and worked as a newspaper reporter and photographer in Fresno.*

Dian Hamilton (Downingtown, Pa.) and Dick Shirey (Latrobe, Pa.) dance the Tinikling, a Filipino folkdance, at a teacher's talent show in Zamboanga.

Quiapo, a large commercial area in Manila. Horse-drawn **calesas** are becoming rare in Manila, but are still found in provincial cities and towns.

Judi Anderson (Long Beach, Wash.) discusses an assignment with her co-teachers at a district math workshop in Cotabato, on Mindanao.

John Neary, right, and his wife Ruth have Irving Van Haaften (Prairie City, Iowa) as dinner guest at home in Malaybalay, Bukidnon. Neary (Bridgeport, Conn.) is one of several Volunteers who married Filipinos.

A teacher for

By John S. Noffsinger

My "Peace Corps" service in the Philippines came more than 50 years ago.

The more than 500 Volunteers now serving there, plus the nearly 800 who have already completed service in the last four years, were preceded by more than 3000 Americans who went abroad in the early years of this century to establish a public-school system in the county.

Education was a prime factor in American jurisdiction of the Philippines. As soon as the island of Corregidor—which guards the entrance to Manila Bay—was captured by the Americans in May, 1898, a school was opened.

In August of the same year, the American military opened seven schools in Manila and assigned an English teacher to each school. By the following June, an entire school system had been organized in the city, and throughout that year, in every town occupied by the American army, a school was immediately established and a soldier detailed to teach English.

President William McKinley appointed a commission composed of William Howard Taft, Dean C. Worcester, Luke E. Wright, Henry C. Ide, and Bernard Moses to organize a civil government, which took over from the military on March 16, 1900. The first thing the commission created was a Department of Public Instruction. The 7100 islands of the Philippines were divided into 50 school divisions, and American educators (under whom district supervising teachers, principals, and teachers were to be placed) were appointed to administer the program in each division.

The Bureau of Insular Affairs in Washington, D. C., called for people to teach in the Philippines. Like the enthusiastic response to the Peace Corps in 1961, more than 8000 Americans promptly applied. Applicants were required to be college or normal-school graduates, or to have two years of successful teaching experience. The salary offered ranged from $75 to $125 a month, plus transportation

Bayombong

from San Francisco to Manila. Any other needs such as travel, housing, or medical care were at the expense of the teachers.

On July 7, 1901, 600 American teachers sailed from San Francisco on the U.S. Army Transport Thomas, a converted cattle boat. At a speed of 12 knots, the Thomas delivered the group in Manila seven and a half weeks later. The teachers became known as the "Thomasites." Within the first two years, 27 of their number had died of cholera, smallpox, and dysentery. Robert Lumstein, for example, came from a distant province to Manila to meet his fiancée who had arrived on the second transport the following year. He was married at 8 A.M.; he died of cholera at 1 P.M. and was buried the same day. The next morning his widow left for Lumstein's province to take his place in the school. There are unmarked graves of these early teachers throughout the islands, and in Manila can be found the American Teacher's Plot in the Cemeterio del Norte, where 63 are buried.

Each year for 32 years a special transport of teachers for replacement and expansion arrived in Manila.

I arrived in 1909 on a Japanese liner with a group of more than 300 other American teachers. It took us nearly a month to make the trip to Hong Kong, where we transferred to a small coastal steamer to cross the South China Sea. In Manila Bay, we found the mastheads of the old Spanish squadron sunk by Admiral Dewey still visible.

My orientation was brief. It took less than 30 minutes to tell me how much money I should borrow to take me to Bayombong, Nueva Vizcaya, a town of about 5000, and to care for my needs until my salary check arrived (from one to three months later, depending primarily on the weather); how to get to my station, and how to put the suggested program in operation after I arrived.

I left Manila on the three o'clock train (on the only railroad line in the islands) and travelled to the end of the line to spend the first night of my journey at Dagupan in a room above a *carenderia.* All night I was kept awake by shouting and singing below. The next morning when I came downstairs, I discovered several bodies lying in front of the building—somehow, without being able to speak either Spanish or Tagalog, I learned that not only the town, but the whole province was quarantined because of an epidemic of cholera.

I hired a bull cart for the one-day journey to Tayug, where the road ended. There were no roads leading into Nueva Vizcaya, so I hired two horses, one to carry my baggage and the other to ride upon for the three-day journey over a mountain trail, and through an area then inhabited by headhunters, to Bayombong.

Once I was settled at my station, a daily schedule evolved of itself. Each morning five hours were spent in the central school teaching the children. In the afternoon I taught the local Filipino teachers for an hour and a half; in addition I tried to keep in touch with and help the Filipino teachers in the surrounding *barrios.* I was also able to organize adult-education classes and teach them three evenings a week. I learned it was helpful to befriend the local padre and *presidente*—then the two most important officials in every Filipino town.

However any changes—in our students, the country, even in our-

Fifty-six years ago, visitors to Bayombong posed for a group picture. The couple seated at the right taught in the province of Nueva Vizcaya with John Noffsinger, who stands behind them, second from the right, wearing a goatee.

John Noffsinger sits at his desk in Bayombong home. White linen suits were the fashion then; he bought several in Hong Kong en route to Philippines.

selves—were obscured by the dysentery, the revolutions, and most of all by the day-to-day life of the *barrio*.

It took an incident one morning to make me feel I was becoming firmly established. I was hiking along the river with a visiting American doctor. We met an old woman, entirely naked, walking down the trail in the opposite direction. As we passed, she stopped and gestured at us with her huge black cigar. We thought she wanted a light, so my friend lit a match for her, and when the cigar was lit, she offered it to each of us in turn. She waited as though she expected something; at last we understood when she gestured toward my friend's pipe, and she puffed the pipe with much enjoyment. Then we continued on our separate ways.

Since we were operating under an American civil government with an educational program copied after the system in the States, American policies and American personalities dominated every major situation. Taft had become the first American civil governor, Capt. John J. Pershing (who was later promoted from captain to brigadier general by President Roosevelt) was head of the armed forces, and was known by most of the Americans in the islands. There were some harrowing experiences; many of us in the outlying districts were forced to play "hide-and-seek" during some of the revolutions which rocked certain provinces. I once spent three days and three nights in the old Spanish church-bell tower in Bayombong, hiding from the *insurrectos*.

In 1962, as I was making a final trip around the world, I stopped in Manila. It had been exactly 50 years since I had left the province of Nueva Vizcaya.

On impulse I decided to spend a day in Bayombong. In just five hours, as compared to the five days it took over 50 years before, I arrived in the city. Although still a town of 5,000, I could recognize only the Spanish church tower, where I had hidden from the revolutionaries, and the foundation of a commissary where we had purchased American food.

But in front of the church I met a round-faced gentleman, hair traced with gray, who proved to be one of my former school boys. He was now treasurer of the province. He and I soon found others I had taught, even though the town had been occupied by the Japanese army and most of the men of army age had been executed. During the half day I was there, I met the mayor of the next city down the river, a local padre, the pastor of a large Methodist church facing the plaza, the presiding bishop of the area, two registered nurses, and a man who had become the head of the Department of Education at the University

Bayombong pupils gathered for 1909 photo by building put up under Noffsinger's supervision (he is seated fourth from left); school was destroyed in World War II. On return in 1962, Noffsinger found former pupils, including mayor, padre, treasurer.

of the Philippines—all of them my former students.

On my way back to Manila, I couldn't stop thinking of the changes that had taken place in Bayombong; and even more amazing to me, the changes which had been effected in my own life because of my years in the Philippines.

John S. Noffsinger, 78, has been a senior counselor in the Office of Public Affairs of the Peace Corps since 1961. Before then he served as director and secretary of the International Voluntary Service organization, based in Washington, D.C. He joined I.V.S. in 1953 as its first director. He was director of the National Home Study Council for 27 years, from 1926 to 1953, and before that was superintendent of inspection of the Federal Board of Vocational Education and a member of the adult-education staff of the Carnegie Corp. When he returned from the Philippines in 1912, after a year as a teacher in Bayombong and two years as superintendent of schools of Nueva Vizcaya province, he became superintendent of schools in Ashton, Ill., then two years later became president of Mt. Morris (Ill.) College, a post he held for three years. Born in Dayton, Ohio, he taught school there from 1904-06. He received an A.B. degree from Mt. Morris College in 1913, an M.A. from the University of Chicago in 1915, and a Ph.D. from Columbia in 1925. He and his wife, the former Florence Wieand, have been married for 52 years; they have a son and a daughter.

Muslim warrior of long ago displays shield and long-bladed stiletto; Muslims of Mindanao and Sulu fought against Spanish and American domination.

Noffsinger, healthy and active at 78, follows a regular schedule at the Peace Corps in Washington as senior counselor in the Office of Public Affairs; here he is seated at his seventh-floor desk.

In 1909 the only trains in the Philippines ran from Manila to Tayug on northern Luzon; John Noffsinger took this picture as his train paused in Tarlac. Today lines run nearly the length of Luzon.

In prison, he's Brown of the Pirates

By Raymond Brodeur

San Juan de los Morros, Venezuela

On Sunday morning, I rise at 8:30 and dress in the cleanest of the four baseball uniforms hanging in my room. They represent the four teams I've played with in the past year.

A short walk takes me to an Italian restaurant where my typical Sunday morning breakfast is served.

Two eggs, two chunks of white cheese, a bun, and two Pepsis later I'm ready to face the two-mile walk to the Penitenciaría General de Venezuela.

Once through the iron gate, I hand over my *cédula* (identification card) to a guard, put my hands over my head while another guard frisks me. A third guard leaning in a chair against a wall fondly handles his machine gun. Past the second gate, a walk leads me through a courtyard, then a lobby, through a third gate, and into the main area of the prison. I acknowledge the wishes of good luck from the prisoners clad in bright yellow uniforms as I continue towards the field.

As I move on to my left, prisoners surrounding a bingo table listen intently to the caller yell out the numbers. Another prisoner has a coffee stand in a corner. One prisoner selling popcorn thrusts a bag in my way; others hold up lottery numbers still available. A prisoner selling pool tickets on today's ball game moves through the crowd shouting.

I cut through a courtyard where several chickens and pigeons are pecking away at the ground. On one side, the small dingy cells can be seen through the screen enclosure. Underwear, towels, mirrors, calendars, innumerable items clutter the screen. One prisoner is shaving, another is making *alpargatas* (shoes worn by the poor), while a third is eating breakfast. A long row of communal sinks line the opposite side of the courtyard. Here women are busily washing their babies. As I approach the end of the sinks, three women nursing their latest children are sitting on the ground.

At the baseball diamond most of the players come over to exchange *abrazos*. My arrival is at game time, 10 A.M. This allows me from an hour to two hours of fielding and batting practice. The opponents, whether from near or far, are always late.

During the wait, I take time out to bet two *bolívars* (44 cents) on the cockfight which takes place punctually along the left field foul line. The prisoners, encircling the ring, watch intently, some complaining about their choice being a *flojo* (lazy one), and roar vigorously when one *gallo* (fighting cock) critically wounds the other. The owner of the loser appears close to tears as he walks away with his lifeless *gallo*.

Finally the game gets underway. I take up my position—a seat on the bench. Even though I am considered the prison's ace pitcher, the only other pitcher is a prisoner and has seniority rights. He is a short, dark-skinned, toothless, bushy-haired bank robber, who has failed to go beyond the fourth inning in 14 consecutive games. My entrance, with our team anywhere from 5 to 10 runs behind, is cheered by the captive audience, especially the announcer, who is the Mel Allen of the prison.

'The batter is too fat'

Possessing an enormous imagination and great love of his own voice, he has matter-of-factly blatted that I played three years with the Pittsburgh Pirates as a pitcher and shortstop. He probably got this idea from the uniform I was wearing. On the back was written "Piratas," the name of the team I had been playing for in San Juan de los Morros. He increased my age by at least 14 years when he said I fought during World War II. He also mentioned I was a personal friend of the late President Kennedy.

Since he found the pronunciation of my last name difficult, he replaced it with Brown. In one game I struck out seven batters in a row. He raved about this for the next three games.

His remarks are not confined solely to Raymond Brown. He describes players not statistically but by their physical appearance. He quickly points out that the batter is too fat, has very poor eye sight, and thus far has been playing a terrible third base. If a base runner is thrown out, he calls him a slow-footed mule. When he thinks the prisoner-umpire has made a bad call, he announces that the umpire has sold out to the visitors. In spite of all the jabber, he still finds time to plug "Gillette Super-Blues." He does this simply to identify himself with the professional broadcasters.

Needless to say, no game is complete without arguments. Venezuelans, like most Latins, argue for the sake of arguing. There are the usual number of arguments where both teams are shouting, waving their arms, and stomping their feet at each other. By the time the dispute has ceased, practically the entire audience—little kids, mothers, and passers-by — have all managed to form a circle around the arguing players to get a closer view of the action. You would think only the team who received the raw end of the decision would argue with the umpire. Wrong again. The other team shouts at the umpire as if it were they who received the bad decision. They also argue to convince their rivals that the umpire is right.

Ray Brodeur (last row, far left) poses with Los Morros baseball team from town of San Juan de los Morros; regulations did not allow pictures of his prison team.

The manager, who also plays, is decidedly the most interesting person to watch. His reasons for shifting and exchanging players are so intricate, they would baffle the greatest baseball minds. He's a scorer's nightmare. A typical managerial maneuver goes something like this:

The third baseman makes an error on an easy ground ball allowing a run to score. Immediately, the grandstand managers begin shouting *"sacalo!"* ("take him out!"). Now the shortstop yells at the third baseman for such a stupid error, waves his arms, threatens to quit if he isn't removed from the game. As is the Latin custom, the third baseman begins shouting back that it wasn't his fault. He points at the ground indicating a stone, or at his glove exhibiting a defect, so everyone can see. He's quite apt to blame the right fielder for his blunder.

A few changes

During the noise the manager is already in action. He calmly walks over from his first base position and ejects the completely innocent shortstop. He then gestures he will assume this strategic position, believing himself the most capable. His face now gives the impression that his next decision will be the most important of his life. With careful scrutiny, he selects a benchwarmer, pointing him to left field. Then with a wag of his finger, he has the old left fielder putting on the catcher's gear, the catcher trotting out to center field, the center fielder replacing the second baseman, who assumes the manager's former position. Why? Quien sabe! Content with his generalship, he proudly reports the changes to the umpire who then announces them to the wincing scorer.

My chances of winning games are meager. Nevertheless, I still look forward to the trips to the *penitenciaría* on Sunday mornings. As a diversion from my daily teaching, I find baseball, Venezuelan-prison style, matchless.

Raymond Brodeur (Plainfield, Conn.) has a B.S. in mathematics from Central Connecticut State College, granted in 1961, and an M.S. in physical education from the University of Colorado, given in 1962. He played varsity baseball, basketball, and football in college. As a Volunteer, his regular job has been as a teacher of physical education and sports at Liceo Roscio in San Juan de los Morros.

LETTERS TO THE VOLUNTEER

Does training promote only the 'bland'?

—Nearly a year after the publication of "Are We Getting Bland Volunteers?" (THE VOLUNTEER, December, 1964) by F. Kingston Berlew, Acting Associate Director for Peace Corps Volunteers, new aspects of the issue are still being discussed in Washington, at training sites, and overseas. The following letter is from a Volunteer in Tanzania.—Ed.

TO THE VOLUNTEER:

I am writing to explain why I think the Peace Corps Volunteer must, with few exceptions, be inherently "bland."

The "bland" Volunteer begins as a result of training. Indeed, with hindsight, training seems to be as much indoctrination of proper attitudes needed to be "bland" as actual training for needed skills. The Trainee is immediately thrust into a crisis environment. This consists of an endless succession of classes given for twelve or more hours a day, six days a week, a lack of free time, and a number of oppressive subjects to be mastered. Even mealtimes are classes—they serve as language sessions.

This crisis environment stems from the impossible goal set for training—that is, to make the Trainee all-knowledgeable on a country's particular problems, cultures, economics, language, and so on, as well as training him for a job. Even on a superficial level this is an impossibility. The result of this attempt is that the Volunteer is shuttled from one class to another all day long (this continues unabated for three months.) He never has a chance to study on his own, but is spoon-fed at a rate at which he cannot possibly digest. He is not allowed to work on his own because every moment is needed to present every possible topic. Initiative in study is stifled if not officially discouraged.

If the Trainee questions the worth of this crisis environment and decides not to attend courses he deems silly, irrelevant, or already studied, so he can concentrate on others, he is told to shape up or be "de-selected." Yet the Trainee's mastery of the crucial subjects (language and job skills) is essential to keep him from being "de-selected."

Do you dare speak up? At first, maybe, but you soon learn about the psychiatric interviews, peer-nomination forms, and "de-selection." These three elements of training combine to form a neo-Orwellian atmosphere. The Trainees refer to it as a fish bowl. The Trainee is always being watched. Even at parties the staff seems always to be present.

The Trainee learns to do reasonably well what is expected, and that is all. He becomes in essence "bland." He learns from the psychiatric interviews to appear average, adjusted, well-liked, "motivated."

The "peer-nomination" forms effectively stop criticisms among Trainees. Let everyone rate everyone else as to adjustment, abilities, friendliness, and then use it extensively for "de-selection." ("De-selection" is typical of the euphemisms found throughout Peace Corps training. Other examples are "peer-nomination form" and "cope." A Trainee is not kicked out of the Peace Corps, he is "de-selected." His fellow Trainees do not rate him on his worth to the Peace Corps—as the Peace Corps sees the worth—they nominate him as a peer. He does not bow down to what he views as unfair, stupid, irrelevant, worthless, he "copes.") The effect of this instrument—intended or not—is to make the Trainee afraid to talk openly to all but a trusted group of friends.

What about the quitters?

The front (which in time becomes an induced reality) presented to staff and psychiatric interviewers is now extended to all but close associates. The Trainee had better appear "bland." To quote Berlew's article: "(he) doesn't cause trouble, he makes necessary friends, adjusts nicely to his environment, accepts things as they are, and gets along beautifully without worrying anybody or causing wrenching changes in the environment."

What of those Trainees who do not put up with much of the nonsense of training—who do not "cope," who quit? It is my contention that many of these individuals—who may have a lot to contribute, who may be just the

non-"bland" Volunteer the Peace Corps laments not having—are the ones who quit during training. Many others are "de-selected."

I would suggest as possible alternatives:

- The elimination of the mass of subjects presented in training and instead, concentration on language and job skills—minimizing the rest, including area studies. Thus the Trainee would be in class for a reasonable time each day and would have time to study as well as time to himself;
- The elimination of peer-nomination forms;
- The end of intensive psychological investigation. As a model, let's use those volunteer organizations which have no such program—for example, the United Nations Association of Great Britain and Northern Ireland (U.N.A.). I also think that "de-selection" should be used, if at all, only in cases of gross incompetence.

I believe such a complete re-thinking and re-organization is necessary if the "bland" Volunteer is not to be *the* Peace Corps Volunteer.

L. LLOYD MORGAN
Dar es Salaam, Tanzania

A response

TO THE VOLUNTEER:

Concentration camp, big brother, fascist techniques, witchcraft, voodoo, prejudiced. All these terms have been applied to selection in the Peace Corps. Soft, too easy, any one can get through. These terms, too, have been applied to selection. Sincere, realistic, appropriate, considerate, fair, impartial, rational. Even these terms have been applied to the Peace Corps selection process. Where is the truth?

Mr. Morgan presents one point of view. Only he, of course, knows what his experiences were in training. But are they typical? This summer about 5000 Trainees were asked to respond anonymously to a questionnaire and tell us what they thought about the selection process. A sample analysis has been completed showing that about 65 per cent felt that selection had contributed significantly to selecting the best Trainees for overseas service and only 15 per cent disagreed with this point of view. A total of 78 per cent of the Trainees felt that the selection atmosphere had either a positive effect or no effect on their ability to learn in training. Only 6 per cent felt the selection techniques were too personal.

We do know that the selection process and the entire training atmosphere differ across programs. Training atmospheres such as Mr. Morgan describes have existed in the past. Our current efforts are in the direction of reducing this selection aura by being more open with the Trainees about the criteria for selection, by providing more frequent feedback to the Trainees, and by emphasizing the Trainee's responsibility for his own selection. In the summer of 1965, for example, over 40 per cent of the attrition was due to self-selection. Ideally, the selection process is a participative one where not only the professional assessment staff but the Trainees and the training staff are involved. Tests and psychologic dynamics play a small role in selection, behavior a great deal. I have seen enough Trainee behavior to know that docility, meekness, and conformity are not necessary to succeed in training nor sufficient to insure success. And what may appear to one as "refusal to put up with the nonsense of training" may be seen by another as laziness, impulsiveness, rudeness, arrogance, and intolerance of the needs and feelings of others.

Peer ratings can be viewed as an attempt by the Peace Corps to make informers out of the Trainees. Or, they can be seen as part of the responsibility of the Trainees to assist the selection program, to do their part in making sure that only qualified persons are sent abroad. The experience of the Peace Corps has been that the judgments of fellow Trainees are among the most reliable indicators of a Trainee's potential for Peace Corps service that the selection board has.

In general our representatives in the field and the officials of countries with whom we work feel that selection should be more severe, rather than less.

As our training programs become—as they are becoming—more "country" oriented, and as there are more opportunities to use the skills and knowledges in the training environment, total performance in training will be an even better predictor of performance overseas.

The United Nations Association of Great Britain and Northern Ireland, which Mr. Morgan suggests as a "model," is hardly comparable to the Peace Corps. This year U.N.A. has a total of 96 volunteers in the field, compared to almost 9000 in the Peace Corps. U.N.A. is a private organization, not a governmental body, and its Volunteers, most of whom serve for only one year, are generally placed in relatively structured situations; they are not apt to encounter the isolation and stressful living conditions that are the lot of most Peace Corps Volunteers. Nevertheless, U.N.A. has selection procedures including forms, recommendations, selection-board interviews, etc. The British show as much concern with the psychological fitness of their volunteers as does the Peace Corps.

The effectiveness of the Peace Corps selection program is demonstrated by

HOW DO YOU RATE, GEOGRAPHY-WISE?

Under the assumption State Department employees are well-schooled in geography, all cables sent from Washington to the field designate only the capital city of the country to which the cable is dispatched. Thus a cable bound for Somalia, British Honduras, or Uganda would be addressed only to Mogadiscio, Belize, or Kampala—cities any schoolboy (or Peace Corps Volunteer) would know.

To go the State Department one better, herewith is a list of Peace Corps host-country cities that rate next in importance to the capital city of the country. The test is to match the cities with the out-of-order list of countries in the right-hand column. A score of 14 or 15 correct earns a G-5 (knows the geography like a native); 12 or 13 a G-4 (gets lost occasionally but usually finds the way); 10 or 11 a G-3 (needs a map, but uses index well); 8 or 9 a G-2 (can handle basic directions but needs guidance); 6 or 7 a G-1 (must carry gazetteer). Scorers of 5 or below are sent back to matching countries with capital cities. See next page for correct pairs.

The cities: (1) Asmara, (2) Chiangmai, (3) Kandahar, (4) Kankan, (5) Ibadan, (6) Douala, (7) Maracaibo, (8) Penang, (9) Quezaltenango, (10) Cebu City, (11) Santiago, (12) Sfax, (13) Speightstown, (14) Tabriz, (15) Valparaiso.

The countries: (a) Guinea, (b) Ethiopia, (c) Dominican Republic, (d) Cameroon, (e) Malaysia, (f) Afghanistan, (g) Venezuela, (h) Nigeria, (i) Tunisia, (j) Thailand, (k) Barbados, (l) Chile, (m) Guatemala, (n) Philippines, (o) Iran.

a review of Peace Corps history, indicating that the Volunteers have performed amazingly well overseas. Only a small number are terminated early for failure to adequately adjust to their assignment, and only a fraction of 1 per cent are returned for more serious psychiatric reasons. However, those few who do return before completing their tour represent a selection failure we must try to reduce. Volunteers who have been in the field are almost unanimous in suggesting more rigorous selection standards and less sympathetic treatment of those who appear weak in training. After selection, the Volunteers speak for themselves, and what they say is rarely bland.

AL CARP
Director, Division of Selection
Washington, D. C.

An 'exchange corps'

TO THE VOLUNTEER:

I wonder if you could pass on some information about an organization whose aims are much like those of the Peace Corps.

The Citizen Exchange Corps is a non-governmental program. It wants to operate where the Peace Corps has not, in Russia and later in eastern Europe as well. Plans are for large numbers of Americans and Russians —diverse in interest and occupation— to live and work in one another's countries for periods of from six months to two years.

The first group of 140 Americans recently finished a stay in Moscow and Leningrad, meeting with their counterparts in work and interest. The group's negotiators, who include James Donovan (negotiator of the Cuban exchanges), have already received an agreement from a Russian machinist's union to send a representative delegation of tourists to the U. S. next spring.

Other ex-Volunteers might be interested in offering hospitality to the first group of tourists next spring, or might themselves want to be part of an exchange group. The group's address is: Citizen Exchange Corps, 550 Fifth Ave., N. Y. 10036.

JUDITH GUTMANN STROHL
Janesville, Minn.

Answers to second-cities quiz on page 28: 1 - b; 2 - j; 3 - f; 4 - a; 5 - h; 6 - d; 7 - g; 8 - e; 9 - m; 10 - n; 11 - c; 12 - i; 13 - k; 14 - o; 15 - l.

DOUBLE DEAL: Marina Gallas, 4, sits on the lap of her father, Dr. Digby Gallas, for inoculations at Duke University. Dr. Gallas, from Los Angeles, has practiced medicine for 17 years; with his wife and five children he will go to India to be a Volunteer physician. Sixteen other doctors trained in Duke program this summer.

Some exceptions to using the language

TO THE VOLUNTEER:

In the August issue of THE VOLUNTEER, F. Kingston Berlew described the essential objectives of the Peace Corps when he stressed rapport and communication with host-country nationals, full involvement in a community as a source of enjoyment, and making Peace Corps Volunteers' activities relevant to the cultural environment overseas.

Language is an important means of achieving these objectives, but its role varies from project to project. In Mr. Berlew's overseas experience, where Peace Corps Volunteers for the most part were community-development workers in rural areas in Pakistan, a local language becomes a vital means of accomplishing Peace Corps objectives. In our overseas experience, which was teaching secondary school in rural communities in northern Nigeria, and which was similar to most English-speaking African secondary-teaching projects, a language other than English is less important for success. We believe that one should not generalize about the importance of local languages for Peace Corps Volunteers and would like to restrict the applicability of our comments to secondary-education projects in English-speaking Africa.

Mr. Berlew stated that "language is of primary importance" in accomplishing changes of attitude regarding "organization," "quality, precision, and foresight," "sharing ideas, attitudes, and feelings with friends . . . and (in) the spontaneous expression of humor." Such abstractions are very difficult for an American to communicate in English here in America, and almost impossible in a foreign language. To use F.S.I. terms, Mr. Berlew is asking that everyone have a 3-plus speaking ability, which took the Volunteers in Nepal intensive training, and two years of immersion in the language to achieve, and then it was regarded as something of a phenomenon. Because Volunteers in secondary-education projects in English-speaking Africa have a respected role as teachers in their communities and use English as the medium of instruction, and can use English to express feelings, attitudes, ideas, and humor, we do not believe that an F.S.I. 3-plus and all the work it entails is a realistic objective of the Peace Corps in this instance.

Suggestions impractical

Language is a helpful tool for Peace Corps teachers in English-speaking Africa and learning a local language can provide a sense of achievement and new avenues of rapport, but Mr. Berlew's suggestions that language proficiency be increased by "language training" and "individual commitment" with the result of "multiplying the effectiveness of the Peace Corps" are impractical with reference to English-speaking Africa. In the first place, what is the primary language of Ghana, Sierra Leone, or Nigeria? It

has been reliably reported to us that 30 per cent or more of those trained to speak Twi in Ghana did not go to Twi-speaking areas! It would not surprise us to find similar percentages of misplacement or mistraining for other African countries. Placement procedures and numbers of languages being what they are, it is unreasonable to expect training to improve the situation.

Secondly, having 200 hours or more of language training in a project going to English-speaking Africa means that one half of every day of a nine-week training project is spent in language training. As a result, lesson-planning during practice teaching is almost impossible; experiences in utilizing teaching skills in extra-curricular activities such as tutoring school drop-outs, or working in a community center are curtailed, and the Trainees are exhausted by the training process rather than educated by it.

Give them tools

Our suggestion for multiplying the effectiveness of Volunteer teachers in English-speaking Africa is to give each Volunteer a number of tools for communication, enjoyment, and participation outside his job and in it. These tools include methods of using teaching skills outside the school; operating a library; coaching soccer, athletics, and basketball; being active in public-health programs; and knowing the methodology for learning a language, whatever the first language of a Volunteer's students may be. In approximately 50 hours' time (rather than 250), it should be possible to teach a person to learn language patterns, intonations, and structure so that he can teach himself a language with the help of a host-country national. This would give the Volunteer an opportunity to reverse roles—by becoming a student, rather than remaining a teacher or otherwise superior figure all the time.

It is unfortunate that both Mr. Berlew and the two of us have to write largely from impressions. By this time, the Peace Corps should have the specific facts to present which conclusively demonstrate whether Volunteers who have had 200 hours of language training are better teachers, more involved in the local communities, and less frustrated than those who have had 50 hours; whether preparing Volunteers in a language they may never use is more beneficial than preparing them in language-learning methodology; whether Volunteers without the primary language of the community are good teachers, active in the community, and happy in their assignments. We look forward to seeing the relevant statistics and facts concerning these points.

JANE MELENY
Atlanta, Ga. GARY KNAMILLER

—The writers were members of the first group of Volunteers to serve in Nigeria, from 1961-63. Miss Meleny served for a year as a Peace Corps training officer following her service overseas. This summer, she and Knamiller worked with the Peace Corps training staff at Morehouse College, Atlanta, preparing Trainees for Nigeria.—Ed.

Germany's volunteers

TO THE VOLUNTEER:

My wife and I had the pleasure of attending the German Development Service's training program in Rensburg, Germany, this last July. We were invited by the Germans because we had just completed two years of Peace Corps work in vocational schools in Isfahan, Iran, and they were going to continue in our jobs.

There were 16 volunteers with different skills in training for Iran. All were scheduled to be stationed in and around the city of Isfahan. Most of the volunteers will be working for the Red Lion and Sun (Iranian Red Cross) in its vocational school, tribal medical-care program, hospital, or medical-rescue and disaster program. One volunteer will also work in the Government vocational school. Two laboratory technicians and a mid-wife will work in the smaller town of Shah Reza near Isfahan.

It was apparent that they were all concerned about the work they would be doing in Iran and the effect they would have on the country. Because Isfahan has American Peace Corps Volunteers I feel this joint effort was worthwhile for future relationships of volunteer groups and also possible coordination of projects.

RICHARD C. MENTZER
Washington, D. C.

—European voluntary-service programs are interested in using former Peace Corps Volunteers in their training programs. For information, write Raymond C. Parrott, Director, National Voluntary Service Programs, Peace Corps, Washington, D. C. 20525.—Ed.

Career information

The listings below are taken from the monthly bulletin distributed by the Career Information Service, a branch of the Division of Volunteer Support. The bulletin is sent regularly to Volunteers in their second year of service, who may register with C.I.S. for individual assistance; registration cards are available from Peace Corps Representatives. Address inquiries to Career Information Service, D.V.S., Peace Corps, Washington, D. C. 20525. The complete monthly bulletin should be consulted for additional listings and other information not reprinted here.

War on Poverty

Training Corporation of America, a subsidiary of Melpar, Inc., is in the process of hiring both professional and semi-professional personnel to staff a women's Job Corps Center. It will be located near Kansas City, Mo. Applications are being accepted for teachers, resident counselors, business manager, food-service managers, and other support positions. For full details write to Training Corps of America, c/o Melpar, Inc., 7700 Arlington Blvd., Falls Church, Va. 22044.

Fort Berthold Indian Reservation, a Community-Action Program, needs three kindergarten teachers, three remedial teachers, and a social worker. The kindergarten teachers must meet certification requirements established by the Civil Service Commission for the Bureau of Indian Affairs or the North Dakota State Department of Public Instruction, or both. They will be working with both children and families for a year at $550 a month. Remedial teachers are needed in English and other areas, in secondary and elementary schools; salary is $600 a month. The social worker should have an M.S.W. or equivalent and experience in counseling and guidance service to Indian families or equivalent. Salary is $750 a month. Write detailed resumé to Mel Walker, Mandaree, N.D. 58757.

Education

The University of Denver will offer returning Volunteers a graduate fellowship in the department of international relations. Depending upon need, the fellowship pays from $1200 to $2500. Application deadline is Feb. 15, 1966, and Volunteers are advised to write immediately. Volunteers may be interested in a special program emphasizing the problems of modernization in the developing world. Write to Prof. Joseph R. Wilkinson, Graduate School of International Studies, University of Denver, University Park, Denver, Colo. 80210.

State University of New York at Binghampton (Harpur College) is offering five special graduate assistantships for Volunteers, each for a stipend of $2000 to $3000 plus tuition. The departments of anthropology, political science, and sociology will give special consideration to Volunteers' applications. The master's program in anthropology is designed to accommodate students with little or no prior work in anthropology, as well as undergradate anthropology majors. Information about this program can be obtained from Prof. Michael M. Horowitz, Chairman, Dept. of Anthropology. For information on other programs write to the respective department chairmen. All application forms, transcripts, references, and Graduate Record Examination scores must be on file by March 15, 1966. Applications may be obtained from the Associate Dean, Graduate Studies, State University of New York at Binghampton, Harpur College, Binghampton, N.Y. 13902.

Harvard Graduate School of Education is offering three $1760 tuition scholarships to applicants who have completed service in the Peace Corps. Those with financial needs over and above tuition will be considered for additional grants of scholarships or N.D.E.A. loans. Application forms for scholarship and

admission and complete transcripts must be filed by Feb. 15, 1966. Candidates without teaching experience should apply for the master - of - education - for - inexperienced - candidates-in-elementary education or the master-of-arts-in-teaching programs. Candidates with teaching experience other than Peace Corps should apply for the master-of-education-for-experienced-teachers program in their field. Candidates with or without teaching experience may also apply for other programs, such as planning and human development, or educational measurement and statistics. Applicants must take the Graduate Record Examinations or the Miller Analogies Test and have the results forwarded to Harvard. For further information write to the Director of Admissions and Financial Aid, Graduate School of Education, Harvard University, 118 Longfellow Hall, 13 Appian Way, Cambridge, Mass. 02138.

Teaching

Claremont Graduate School has six high-school teacher internships reserved for Volunteers returning in 1966-67. Requirements are a B.A. with a strong liberal-arts background, a "B" average, and a willingness to obtain a master's degree. The program offers a salaried ($5300) teaching position for one year in a co-operating school, two summers of intensive courses, and a recommendation for state certification at the end of the program. Write to Co-ordinator of Internship Programs, Harper Hall, Room 123, Claremont Graduate School, Claremont, Calif. 91715.

The African-American Institute has the following positions open: **The Kurasini International Educational Center**, Dar-es-Salaam, Tanzania, wants two mathematics teachers, one with science-teaching experience.

Nkumbi International College, Mkushi district, Zambia, wants one math teacher. Both secondary schools serve refugees from southern Africa as well as local students. Knowledge of "new math" desirable. Nkumbi also needs an English teacher to teach composition, literature, and some English. U.S. teacher-certification is required for the positions at Kurasini, and preferred for Nkumbi. Knowledge of Portuguese, Spanish, or French would be useful. Salaries range from $6500 to $11,300 depending on experience and prior earnings. Overseas contracts are for two years and include living, transportation, and housing allowances.

A program officer is needed to work in the U.S. (New York) with graduate-school placement of students from French-speaking Africa. Must be bi-lingual French-English. B.A. required, M.A. preferred. Experience in Africa and in student counseling desirable. Salary $6500 to $9400. Write the Personnel Assistant, African-American Institute, 345 East 46th St., New York, N.Y. 10017.

Government

Saint Elizabeths Hospital, a Federal psychiatric hospital under the U.S. Dept. of Health, Education, and Welfare, offers career opportunities in psychiatry, general medicine, nursing, psychology, social work, occupational therapy, and other mental-health professions. Internship and residency training is available in psychiatry, medicine, clinical psychology, the chaplaincy, psychodrama, and related fields. Employment opportunities also exist in sub-professional, administrative, clerical, and trades occupations, such as nursing assistant (psychiatry), personnel specialist, and medical secretary. Positions come under the Federal Civil Service system. For details, write Employment Officer, Saint Elizabeths Hospital, Washington, D. C. 20032.

Business

General Mills, Inc. would like to consider Volunteers for positions in marketing and technical areas in Western Europe, Mexico, and Japan. On-the-job training is provided in the U.S. Graduates in chemistry; chemical, mechanical, industrial, electrical, and civil engineering, and marketing should apply to W. F. Mitchell, Vice President, General Mills, Inc., Executive Offices, 9200 Wayzata Blvd., Minneapolis, Minn. 55440.

Larry Smith and Co. in Washington, D. C., is bidding on a contract to provide agricultural and construction personnel for Nigeria. Presently the company is seeking agricultural economists (academic training plus actual agricultural experience) and construction engineers. Two-year contract with possibility of extension up to six years. Begin about Jan. 1, 1966. Write Carl Marshall, Larry Smith and Co., 1208 Dupont Circle Bldg., Washington, D. C. 20006.

Memorandum

TO : The field DATE: October, 1965

FROM : The editors

SUBJECT: Protest abroad; Who gets THE VOLUNTEER?

Are the spreading protest movements in the U.S. finding their way abroad? The Peace Corps Director in India, Brent K. Ashabranner, reports that he received an anonymous postcard bearing only this message: "Down with paternalism."

□ □ □

If you plan to drop in the Ngorongoro Crater in the near future, here is some good news: the management of the Ngorongoro Crater Lodge, Ltd., reports it will henceforth give special Peace Corps rates. For $7.75 a day Volunteers can get any type of accommodation and three meals—a reduction of some $5 to $12 over regular rates. Before you pack up, some directions: the Ngorongoro Crater is some 80 miles west of Arusha, Tanzania, in the Great Rift Valley; it covers an area of 150 square miles, has a 7000-foot rim and a floor 2000 feet below. For fun and relaxation you can hunt hyena dens or count gnus. The lodge requests reservations.

□ □ □

Notes from the in-box: A pamphlet just published by the Columbia Law School describes the new class of 1967 like this: "295 inquiring minds . . . easterners and westerners, northerners and southerners, Peace Corps veterans and bartenders . . ." . . . From the Philippines, the Volunteer newsletter *Ang Boluntaryo* says that "Security is a regional Rep who never drops in unannounced."

□ □ □

Someone has written to ask why THE VOLUNTEER always seems to come out the month following its date of issue. Well, like everyone else in the Peace Corps, we're flexible. We get up 12 magazines a year, and let the months fall where they may. Unless they fall in June and July, when we double up.

Someone also asks "Who gets THE VOLUNTEER?" Occasionally, we're embarrassed by letters from Volunteers who ask, perhaps not so innocently, if they might obtain a subscription. Needless to say (we hope) *all* Volunteers are supposed to get it automatically, without having to ask. The vagaries of the world-wide mails occasionally trip us up, but honest—we mail out some 10,000 copies each month to the current crop of Volunteers. The "returnees" (R.P.C.V.s, as someone has styled them) also are entitled to it for a year after their service, longer if they request it. Although THE VOLUNTEER is published primarily for Volunteers, it is also sent free of charge to parents of Volunteers. It goes to a good many other places, too: colleges, libraries, newspapers, embassies foreign and domestic, and more. But most importantly it goes to Volunteers in each of the 46 Peace Corps countries. So if you know of a Volunteer who doesn't receive a copy regularly, turn him in. The least we can do is get him on the mail list; after that, we'll entrust it to fate and the P.O.D.

□ □ □

In a recent issue of *The Non-newsletter of the Sabah Volunteer* was the following report:

While walking on the ground floor of the Jesselton Middle School recently, Bobby Moseley (Beaumont, Tex.) heard a student yell something in English at her from an upper story—but she didn't quite catch what it was. Other teachers, however, did understand the phrase. The young man soon found himself running a few punishment laps around the school. Later, in the staff room, Bobby found out that the reprehensible comment was, "Miss Moseley, I love you!" To which another teacher commented, "What do you expect when you teach them English!"

America: all voice?

(Continued from page 2)

a culture unlike anything we had known in America.

"Such a community is no *tabula rasa.* In fact, the only way in which a Volunteer can begin to function effectively in a community where values, attitudes, and behavior often bear little relation to his 'normal' American expectations, is to stand still, look, and listen. If the Volunteer is to be successful at all, *he* must begin as the *tabula rasa,* he must be willing to say, 'I know nothing, tell me, teach me about your community.' "

This art of listening gives the Peace Corps its unique and refreshing outlook.

One other aspect of the Peace Corps Volunteer's approach to the contemporary problem of the have and the have-not, of the conflict between technologically advanced and underdeveloped, is the Peace Corps Volunteer's reaffirmation of the validity of the individual.

While I am certain that the Peace Corps, because of the delicate repercussions on U.S. image, requires strong organization and fine discipline, the Peace Corps Volunteer's spirit stresses the individual and his ingenuity. The emphasis on the job of a Peace Corps member strikes me as being not on his efficiency to accomplish his assigned job, but on his resourcefulness.

"My kind of 'patis' "

I am partial to this concept. Perhaps it is because my field is art where the individual must needs stand alone. Perhaps it is because of my preference for dissent. In any case the virtue of the individual, the merit of a particular man, is my cup of tea, or my kind of *patis,* to localize an expression.

As a college student I admired Albert Schweitzer. My respect for him has little to do with his actual achievements, his hospital, or his Nobel prize. I simply admired, and still do, his magnificent gesture for the individual, the man who turns his back on acclaim as a musician and theologian, and at past-student age, takes up medicine and vanishes into a God-forsaken place to do something as an individual. The approach from a human level, of people as people, of the individual, not the nationality, is to my mind the glory of the Peace Corps.

I am not here to sing hosannas to the Peace Corps. The actual result, which after all is the proof of the pudding, is something I cannot evaluate. It is sufficient that the lost art of listening, and the reaffirmation of man's vanishing individuality, are the two virtues I associate with the Peace Corps.

We do what we must

What the final balance will be for your two years in this country I cannot possibly tell. I do not believe that these two years would be wasted if they were spent in true service of man, whatever the tangible scorecard says. Under a sorry program, under a bigoted or misdirected approach to the work in a community, the results may be dangerously harmful, but that is a recognizable risk. Will the Peace Corps save the Philippines and the world? If a Peace Corps member has the Peace Corps Volunteer's virtue of listening, he will die laughing at such a question. We all do what we can. We all do what we must. John Kennedy said simply: "Let us begin."

I hope the Peace Corps Volunteers will not have merely passed through here like the wind, just teaching English. I have my doubts about the merits of that. We are still suffering from the trauma of the Thomasites. We are undergoing reappraisal in this country. We are reaching a point where we think we are maturing and finding our own direction.

I hope the many small communities you have reached have learned the essence of ingenuity, or human resourcefulness. I hope they acquire the spirit of individuality you exude, and along with this that they understand and absorb by osmosis the need for man today to involve himself with his fellowmen, the joy of serving man.

The direct approach

While I have lived in the smallest *barrio* during the war, and have on many occasions in my research trips slept in caves, climbed mountains, and communed with people, most of my colleagues are, by circumstances, forced to stay apart. Their task is this society; their responsibility to the nation keeps them from the Filipino grassroots. This could create a problem of lack of communication. The Peace Corps Volunteers' direct approach may generate a similar move among our educated youth.

As a matter of fact there are such groups; two I know of are the La Salle engineering students who went to Antique to help build salt beds, and the WAY (Work A Year With the People Plan) doctors who went to the Mountain Province.

For your part, I hope you have listened well to us. Szanton found it a great aid to his own "underdevelopment" in human understanding, in the diversity of cultures, and the validity of human existence in these diverse forms. I hope we have given you as much if not more than what you with your time and your energy, your resourcefulness and your compassion have given us here. I hope you will tell your community at home that this monster called "rising anti-Americanism" begins as a myth created by Americans who would rather talk than listen. But this myth soon turns to real resentment, and it soon enough becomes a tangible terror.

I think the Peace Corps will justify its existence when the men and women who have served well in it become the leaders of America. Then we will have men and women who have touched the roots of the earth around the globe. Then we will have a leadership whose wisdom has grown from eating a peasant's repast and toiling with their hands at the drudgery of humble life, while reaching for the stars, and listening, always listening.

CHANGE OF ADDRESS

Name

Street or P.O. Box

City, State, ZIP Code

Effective date

Please send with mailing label at right.

PEACE CORPS
WASHINGTON, D.C. 20525

OFFICIAL BUSINESS

POSTAGE AND FEES PAID